

# The Club.

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*Puckler J. H. K.*  
IN A

## DIALOGUE

BETWEEN

Father and Son.

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*In Vino Veritas.*

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C O R K :

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# P R E F A C E.

**D**IANA's Temple, at Ephesus, being burnt that Night Alexander was born, One said, 'Twas no wonder, for She was then a Gossiping at Pella: Which Tully commends as a witty Conceit, and Plutarch condemns as a witless Jest. Who then can expect Hints of this Nature shou'd (like Manna) please every Palate? If they help to set Youth a Thinking,

The End is answer'd.

Go, Little Book, Show to the Fool his Face,  
The Knave his Picture, and the Sot his Case:  
Tell to each Youth, what is, and what's not fit;  
And Teach, to such as want, Sobriety, and Wit.

J. P.

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*In Amicum suum Jacobum Puckle, subsequentiū  
Dialogorum Authorem.*

Distichon.

Quanta Sages rerum ! parvâ patet Orbis in Urbe ;  
Et patet in Libro, BIBLIOTHECA, Tuo.

H. DENNE.

A 2

C H A.

# CHARACTERS.

<b>A</b> ntiquary.	News-monger.
Buffoon.	Opiniator.
Critic.	Projector.
Detractor.	Quack.
Envioso.	Rake.
Flatterer.	Swearer.
Gamesker.	Traveller.
Hypocrite.	Usurer.
Impertinent.	Wiseman.
Knaue.	Xantippe.
Lawyer.	Youth.
Moroso.	Zany, the Vintner.

These Characters being meerly intended to expose Vice, and Folly, let none pretend to a Key; nor seek for another's Picture, lest he find his own: For—

*Qui capit ille facit,*

A  
DIALOGUE  
BETWEEN  
FATHER, and SON.

*Father.* **W**HAT made you out so late last Night?  
*Son.* Mr. \*\*\*\* invited me to his Club, at the Noah's-Ark; where, in a low Room, that stunk like a Drunkard's Morning-Breath, several sat round the Fire, complaining of Gouts, Dropsies, Consumptions, Pleurisies, Palfies, Rheumatisms, Catarrhs, &c. 'till more Company coming in, cry'd, *To the Table, To the Table*, where One began his Right-hand Man's good Health, (over the Left-Thumb) which having gone round, the next was begun, and so they drank on, 'till each had pledg'd every Man's Health in the Room.

*Father.* Many Cups, many Diseases: Too much Oyl choaks the Lamp.

*Drinking Healths, according to St. Austin, (a) was invented by Pagans, and Infidels; who, in their Sacri-*

(a) De Tem. Serm. Serini. 231.

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fices, consecrated 'em to the Honour, Name, and Memory, of Beel-zebub,

*Supposing Health-drinking only a Well-wishing; Custom having made Not-pledging, a Kind of Affront, and Wrong, to both Toaster, and Toasted; and Fear of offending, carrying with it the Force, (tho' not the Form) of a Constraint: Health-drinking infringes King Ahasuerus's Royal Law, (b) tends to Excess, and is not expedient.*

*But what follow'd? For Wine immoderately taken, makes Men think themselves wond'rous wise.*

**Son.** Most of 'em became like Solomon's Fool, (c) full of Words.

**Father.** What was't they said?

**Son.** E'en what came uppermost; for, as Wine laid Reason a-sleep, each gave the Reins to his Vanity and Folly.

*For Instance.*

## ANTIQUARY.

**O**NE affected to be tho't a mighty *Antiquary*, declar'd himself an *Idolater* of Ages past, and told us —

That all Learning, and Civility, were derived down to us from the *Eastern Parts* of the World: There it was that Mankind arose, and there they first discover'd the Ways of Living with Safety, Convenience, and Delight.

That the Original of Astronomy, Geometry, Government, and many Sorts of Manufactures we now enjoy, were justly attributed to the *Assyrians* the *Chaldeans*, and *Egyptians*.

(b) Esther i. 8. (c) Ecclef. x. 14.

That

That the Inquisitive, amongst the *Grecians*, travell'd into the East, to ripen their own imperfect Conceptions; and, at their return, taught 'em at Home, with the Mixture of Fables, and Ornament of Fancy.

That *Orpheus*, *Linus*, *Museus*, and *Homer*, first softned Mens natural Rudeness, and by the Charms of their Numbers, allur'd 'em to be instructed, by the severer Doctrines of *Solon*, *Thales*, and *Pythagoras*.

That in *Greece*, the City of *Athens* was the general School, and Seat of Education.

That *Socrates* began to draw into some Order the confus'd, and obscure Imaginations of those that went before him, and to adapt all Parts of Philosophy to the immediate Service of the Affairs of Men, and Uses of Life.

That with the *Grecian Empire*, their Arts also were transported to *Rome*, where the Doctrines receiv'd from the *Greeks*, were eloquently translated into the *Latin Tongue*.

That he was a great Admirer of ancient Coins, and Manuscripts; which, if effac'd, or obliterated by Time, were, in his Opinion, still the more valuable.

That he despis'd the Ignorance of modern Writers, and scorn'd to read a Book less than an Hundred Years old.

By the rest of his Discourse, he seem'd to esteem every Thing, (as *Dutch-men* do Cheese) the better for being mouldy.

**Father.** Affectation of any Kind, is lighting up a Candle to our Defects, and shews want of Judgment, or Sincerity.

*Antiquitas Sæculi, Juventus Mundi.*

*When*

## 8 A DIALOGUE, *between*

*When Plato, Aristotle, and other wise Grecians, travell'd into the East, they collected, and bro't Home, many useful Arts, and Secrets, yet were so far from blindly assenting to all that was taught 'em by the Priests of Isis, and Osiris, as to ridicule their worshipping Dogs, Cats, Onions, and Crocodiles.*

*Allowing the Egyptians fam'd for sublime Thoughts; the Chaldeans for Sciences; the Greeks for Eloquence; and the Romans for polite Stile, &c. yet the Ancients may have Justice done 'em, without worshipping 'em, or despising the Moderns.*

*Antiquity is venerable, and affords us many Heroic Examples. We willingly subscribe to the Sense of the Ancients, in all Probabilities, but not contrary to Matters of Fact; for Antiquity can no more privilege an Error, than Novelty prejudice a Truth.*

“ Wherefore fly no Opinion 'cause 'tis new; }

“ But strictly search, and after careful View, }

“ Reject, if false; embrace it, if 'tis true. }

*Too servile a Submission to the Books, and Opinions, of the Ancients, has spoil'd many an Ingenious Man, and plagu'd the World with abundance of Pedants, and Coxcombs.*

But go on with your Story.

### BUFFOON.

Son. **A** Buffoon, skill'd in making wry Mouths, mimical Gestures, and antic Postures, was ever mis-construing, and perverting others Words, to a preposterous, or filthy Meaning; or  
show-



showing his Parts in flat, insipid Quibbles, and Clinches, Jingling of Words, or Syllables, in Scraps of Verses, or senseless Rhimes, and in all the Dregs, and Refuse of Wit.

His Talk was obscene; his Bantering too coarse, too rude, too bitter, or too pedantic; out of Season, or out of Measure.

His Jests were malicious, saucy, and ill-natur'd, full of Slander, and Gall, striking even at Magistrates, Parents, Friends, and Cases that deserv'd Pity.

After speaking, he always laugh'd first, and generally alone; and whilst he droll'd, and scoff'd at the false Steps of others; weary'd the Company with his own.

At length he met with his Match, which mortify'd him extremely; for Buffoon (forsooth) cou'd no more endure to be out-fool'd; than Nero to be out-fiddl'd.

*Father.* Some think a Fool their Foil; when, indeed, he's their Looking-glass; others use their Wits, as Bravo's wear Steellets, not for Defence; but Mischiefe; or, like Solomon's Mad-man, (a) cast Fire-brands, Arrows, and Death, and say, Am not I in sport?

Few Men know when and how to throw out a pleasant Word, with such regard to Modesty, and Respect, as not to transgress the Bounds of Wit; good Nature, or good Breeding.

Raillery is only proper; when it comes with a good Grace, and in a Manner which both pleases, and instructs.

Drolls, and Buffoons, whilst they think to make Sport for others, commonly become Laughing-stocks themselves, to all; but those who pity 'em.



## 10 A DIALOGUE, between

He who thinks he is, by his Dignity, above a Jest, and will not take a Repartee, ought not to banter others.

Scorns, and Derision unbridle Fear, and make the Peasant brave the Prince.

Augustus, seeing one like himself, ask'd him, (in Scoff) if his Mother was never at Rome; the Lad answer'd, No, but my Father was.

St. Paul tells us, (b) Foolish Talking, and Jest-ing, are not convenient.

Utter nothing, that may leave any ungrateful Impression, or give the least Umbrage of a spiteful Intent.

He whose Jest's make others afraid of his Wit, had need be afraid of their Memory.

It's more grievous for a Man to be ridicul'd, than beaten: Contempt pierces to the Quick, and Revenge stops at nothing. It hardens Men into a brutal despising of Death, so they may but see their Enemies fall in company.

But go on.

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### C R I T I C.

Son. **A** Critic, wise enough, (in his own Conceit) to correct the Magnificat; pretending to exquisite Niceness; censur'd Cicero for being too Verbose, and Virgil, for using Rustic Language.

His large Stock of Ill nature, and the malicious Pleasure he took in Fault-finding, made him never look upon any Thing, but with a Design of passing Sentence upon it.

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(b) Eph. v. 4.

*Plato*, he told us, in a decisive Tone, was neither fertile, nor copious; *Aristotle* neither solid, nor substantial; and *Theophrastus* neither smooth, nor agreeable.

That *Voiture* was dull, *Corneille* a Stranger to the Passions, *Racine* starch, and affected, *Moliere* jejune, and *Boileau* little better than a Plagiary.

That *Shakespear* wanted manners, *Ben. Johnson* was a Pedant, *Congreve* a laborious Writer, and *Garth* but an indifferent Imitator of *Boileau*.

That *Dryden's*, *Absalom*, and *Achitophel*, wanted Vigour of Tho't, Purity of Language, and Aptness, and Propriety of Expression; nor were many of the Elisions to be allow'd, or Accents, and Pauses, duly observ'd.

An Instance being requir'd, *Criticone*, (having never read that Poem) scratch'd his Head, and fell a cursing his Memory.

**Father.** By a Critic, was originally understood, a good Judge; but now, with us, it signifies no more than an unmerciful Fault-finder: Two Steps above a Fool, and a great many below a wise Man.

The Laws of Civility oblige us to commend, what (in Reason) we cannot blame. Men should allow others Excellencies, were it but to preserve a modest Opinion of their own.

'Tis the Distemper of wou'd-be-tho't Wits, with an envious Curiosity to examine, censure, and vilifie others Works; as if they imagin'd it gave 'em an Air of Distinction, and Authority to regard 'em with an Air of Contempt. But--

Disparaging what's generally applauded, makes Men look'd upon as singular Fops, or wretched Judges.

*The Famous Bocealini, in his Advertisements from Parnassus, tells us; A Critic presenting Apollo with a very severe Censure upon an excellent Poem, was ask'd for the good Things in that Work: But the Wretch answering, He minded only its Errors. Apollo order'd a Sack of unwinnow'd Wheat to be bro't, and Critic to pick out and take all the Chaff for his Pains.*

*Flies naturally seek for Botches, and Sores: But when Men concern themselves about others: Why not, like Suetonius, (of the Twelve Cæsars) tell Vertues, as well as Vices? Were our Eyes only for Spots, and Blemishes.*

*But go on——*

#### DETRACTOR.

**Son.** **A** Splenetick Detractor, excellent at mis-representing, mis-understanding, and mis-interpreting his Neighbour's Thoughts, Words, and Actions; made it his Business to raise false Reports, or by repeating others Lies, to adopt 'em his own.

He dealt much in malicious Insinuations, and in sinister, and covert Reflections, uttering his Calumnies, and Slanders, in such ambiguous Words, and half Sentences, as left worse to be guess'd at than he durst express.

All his Stories began with a, 'Tis whisper'd; or an, I have heard, &c. and he never seconded a Commendation, but meerly to smoothe the Way to some malicious Remarks upon the Party's Defects; concluding still with an, [Oh! But:] Or an, [I could wish one Thing amended] which One Thing, he

he took care, should blunt all his former Commendations.

When (*by the Party's presence*) his Tongue happened to be bound to its good Behaviour, his Mien, Eyes, Tone of Voice, malicious Smiles, mysterious Silence, or equivocal and ill-meaning Expressions, discover'd the Rancour of his envenom'd Mind.

Where he knew nothing of a Person, he'd seem to speak Riddles, as if he cou'd tell strange Stories if he wou'd; and after racking his Invention to the utmost, cry, *But he is my Friend, and therefore I must hold my Peace.*

He had ever an invidious Eye upon the Clergy, and Men eminent for Vertue, watching their Halting; and if any the least Obliquity cou'd be spy'd, us'd 'em worse than the vilest Malefactors.

At length *Wiseman* ask'd the Difference between smiting with the Sword, and a killing Tongue; whereat *Detraitor* being dumb-founded, threw down his Club, and left the Room.

*Father.* Be not an Argus Abroad, and a Mole at Home. Think it no Part of your Business, curiously to search into other Mens Lives, but narrowly inspect your own Errors: It's much better to mend One Fault in your Self, than to find an Hundred in your Neighbour.

'Tis a Maxim in Heraldry, that all Animals born in Arms, or Ensigns, are to be interpreted according to their most innocent and noble Qualities; as, if a Lion be the Charge of an Escutcheon, Valour, and Watchfulness, are thereby represented, not Cruelty, and Rapine; and if a Serpent, not Venom, and Malice, but Wisdom, and Subtily.

Christi-

## 14 A DIALOGUE, between

*Christianity teaches us the same Rule, in Blazoning our Neighbour's Characters; and Solomon tells us, (a) He that uttereth a Slander is a Fool.*

*Yet, alas! some Men can no more live a Day without Calumny, and Detraction, than Mithridates cou'd without Poison: But, like the Looking-glasses in the Temple of Smirna, represent the fairest and best featur'd Face, exceeding ugly and deform'd; without considering, That who so sells his Neighbour's Credit at a low Rate, makes the Market for others, to buy his own at the same Price,*

" There is a Lust in Man, no Charm can tame,  
 " Of loudly Publishing his Neighbour's Shame,  
 " On Eagles Wings, immortal Scandals fly,  
 " While vertuous Actions are but born, and die.

*He whose guilty Conscience reflects dismal Images of himself, is willing to put the like ugly Shape upon others, and to conclude all Men the same, were they closely inspected; and when he can see but the least Glimmering of a Fault, takes it as a Proof of his Hypothesis, and with an envious Joy, calls in as many Spectators as he can.*

*One begins a Whisper, another makes it a Report, a Third enlarges it to a dangerous Calumny, a Fourth adds somewhat of his own, which is augmented, and divulg'd by a Thousand.*

*The Mischief is, Mankind being apter to believe Evil than Good; even doubtful Accusations leave a Stain behind 'em, and oft'n prove indelible Injuries to the Party accus'd.*

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(a) Prov. x. 18.



## Father, and Son.

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*Believe nothing against another, but upon good Authority; neither report what may hurt another, unless it be a greater Hurt to conceal it.*

Go on.....

### E N V I O S O.

Son, **A** Pale lean, ghastly Carcase, quicken'd with Envy, that wou'd have willingly lost one Eye, so his Fellow might lose both; was ever putting in Caveats against Mens good Tho'ts of others, and had a Tongue so like *De-tractor's*, his Mouth was ever full of Obloquy.

His Neighbour's Welfare, or his own Woe, caus'd the like Sourness in his Looks.

His Mind had the Vapours; a sweet Report of any wou'd throw him into Convulsions, and Agonies.

Commend a good Divine, he'd cry *Hypocrisie*; a Philologer, *Pedantry*; a Poet, *Rhiming*; a School-man, *Dull Wrangling*; a sharp Conceit, *Roguishness*; an honest Man, *Plausibility*; or, indeed, commend any, (*but himself*) and he was still furnish'd with a *Pish* before-hand.

The News of his Kinsman's being preferr'd at Court, tormented him extremely; the more it was talk'd of, the more waspish he grew: Say what you wou'd, either the Place was not fit for the Man, or the Man for the Place.

Mean while that Gentleman entring the Room, the extreme Violence *Envioso* did his Nature, in paying a hollow Gratulation, set all the Company a laughing.

Father.

## 16 A DIALOGUE, between

*Father.* Envy is a common Disease, as old as Cain; and almost natural to us: Scarce two great Scholars in an Age, but with bitter Invectives fall foul on each other; and their Adherents, Scotists, Thomists, Reals, Nominals, Plato, and Aristotle, Galenists, and Paracelsians, &c. It holds in all Professions.

Themistocles, being young, said, He had not yet done any notable Thing, because he was not envied.

Plutarch tells us, That upon Aristides's Banishment, a mean Person; who had mov'd for Ostracism, being ask'd what Displeasure Aristides had done him, reply'd, None; neither do I know him; but it grieves me, to hear every Body call him a just Man.

Against Envy, furnish your self with Divine Precepts, such as Rom. xiii. 13. Gal. v. 21. 1 Pet. ii. 1. Balance your Heart with Love, Charity, Meekness, and Patience.

Be content with your Condition; say with Holy Jacob, (b) Lord, I am not worthy of the least of all thy Mercies; and pray often, (in the Voice of the Church) From Envy, Hatred, and Malice, Good Lord deliver us.

Go on.....

### FLATTERER.

*Son.* **A** Flatterer, (with a fleeing Countenance) seem'd to dedicate all his Faculties to the Service of a Youth that sat next him, whose Mien, Strength, Courage, Wit, or Estate, were

(b) Gen. xxxii. 10.



ever the Subjects of his Talk, which was always full of wondering Interjections, and superlative Titles, accompany'd with such an Excess of good Words, as People generally use, that design to cover something, that is to gain Admittance, under a Disguise.

His Cunning consisted much in fanning Youth's Vanity to a Flame, by setting him at every Turn a talking of himself, to which Discourse (how impertinent soever) *Wheedle* gave an applausive Attention, still strowing Praises in Youth's Way, and never finding any Fault with him, but for his Virtues; as, Dear, Sir, you are too good, too just, too honest, &c.

*Father.* Praise makes a wise Man modest, a Fool arrogant. But,

Flattery is compounded of the most sordid hateful Qualities incident to Mankind; viz. Lying, Servility, and Treachery.

Prov. 29. 3. A Man that flatters his Neighbour, spreads a Net for his Feet.

A Pretence of Kindness is the universal Stale to all base Projects; by it Men are robb'd of their Fortune, Women of their Honour.

This every one knows, and that a supine, credulous Facility exposes us to be at once a Prey, and a Laughing-stock: Yet the Heart has no Avenue so open to any Thing as Flattery, which (like some Enchantment) lays all its Guards asleep.

He that reviles me (it may be) calls me Fool; but he that flatters me (if I take not good Heed) will make me so.

When flattered, remember the Spanish Proverb.

*C* Menga

Mensa la cola, el Can,

No por Ti, fino por el Pan.

The Dog wags his Tale, not for Thee, but for the Bread.

Go on----

### GAMESTER.

**Don.** ONE that (after losing his Patrimony) had  
(for Setting his Friends and Companions)  
been taught Cards and Dice; to sleep a Days, and  
how to diet, and prepare his Body, so as to quaff  
whole Nights without being drunk, or Drowfy;  
came past Ten a Clock, well dress'd and powder-  
ed, to enquire for Knave at the Club.

Gamester was a pretty fellow, much upon the  
Compliment, and his Discourse agreeable enough  
to such as delighted in frothy and idle Tales: But  
his old Acquaintance being stripp'd, or shy, Knave  
it seems was to go Snacks for introducing him to  
new.

These Brethren in Iniquity, using Finger-shade,  
Mouth-spirt, or Shoulder-dash, drank little till  
the Company grew mellow; but then wou'd not suffer  
the Glass to stand still, continually Toasting, or  
calling for new Healths.

About Eleven, Knave whisper'd the Drawer to  
place Cards and Candles on the little Table; to  
which removing, Buffoon, Critic, and Gamester, fol-  
low'd; and to Whisk they went.

At first Buffoon and Critic being suffer'd to win,  
high Tides of Joy o'erflow'd their Faces; but  
shortly after, Knave, and Gamester, stripping 'em of  
all

all their Money, Rings and Watches, from the Gulphs of Despair in their Aspects; Angelo might have finish'd his famous Piece of the Last Judgment.

Father. Well, but what's the Difference between Aleator and Targarum Lufor, answer, The same that their is betwixt Fur and Latro.

The Olympic, and other Games of Greece, were instituted meerly for Honour and Exercise: But now Play finds a Man a Cully, and leaves him a Knave, and is a Means to rob us of Time, Money, and Conscience.

The Learned Puffendorf observes, That for an Equality in Gaming, it's not only requisite the Venture on each Side shou'd be equal; but also, that the Danger of losing, and Probability of winning, shou'd bear Proportion to the Thing contended for; viz. in a Game that depends upon Skill: If one Man is twice as skilful as the other, it is fit he shou'd lay down a double Stake.

Now considering that Gamesters, like Solomon's wicked Man, \* wink with their Eyes, speak with their Feet, and teach with their Fingers.

Considering all their Combinations and Tricks to make their Bubbles drunk, very drunk, and then to put upon 'em.

† The Doctors. § The Falloms.

\* Prov. vi. 13.

† Of these are Two Sorts, One to run high, without Aces, or Deuxes, each Die having 2 Cinqs, and 2 Sixes; and the Other to run low, which have no Cinqs, nor Sixes; but each of them Two Deuxes, and Two Aces. § Of those are divers Sorts, some all Sixes, all Cinqs, all Quaters, all Trays, all Deuxes, or all Aces: Others that have only Two Sixes, Two Cinqs, and Two Quaters; and others that are to run low, have only Two Trays, Two Deuxes, and Two Aces.

C 2

(a) Loaded

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(a) Loaded Dice. (b) Flats. (c) Bars. (d) Cuts.  
(e) High-slip, (f) Low-slip. (g) Chain-Dice, &c.

That besides false Dice, there are several Sorts of false Boxes.

That supposing both Box and Dice fair, Gamesters have the (b) Top, (i) Peep, (k) Eclipse, (l) Thumbing, &c.

That by long Practice, Sharpers can from Conveniencies in Pockets, Caps, Sleeves, Rolls of Stockings, &c. change Cards, and Dice, (with a Deceptio Visus) as nimbly as a Jugler's Balls, from Cup to Cup.

How strangely infatuated are Men, who simply committing their Games to meer Chance, throw away their Estates, and entail Want upon their Issue.

It's pity such mad Men are not restrain'd from ruining their poor innocent Wives, Children, Relations, Creditors, Dependants, &c. by a Law; That if any Commoner lose a Hundred Pound at a Sitting, he shall be doom'd a Lunatic, and a Commission of Lunacy granted to his next of Kin. Go on---

(a) Dice that have all the Six Faces, yet will run either Aces, Deuces, or Trays, or else Quaters, Cinqs, or Sixes, as they are high or low pois'd. (b) Dice flatter than they are long, so throw Trays and Quarers. (c) Dice longer than they are flat, of which Sharpers have several Sorts, whereby they avoid throwing any 2 Numbers they please; the Ends rarely or never coming up. (d) Dice made out of Square, so as to run high or low at pleasure. (e) Dice with their Edges polish'd off, so as to make 'em run high. (f) Ditto, so as to make 'em run low. (g) Dice link'd together, so as to rattle in the Box, yet close enough to hide the Chain, they'll run 7, or 11, 8, or 12.

(h) securing one Die with the Fore-Finger, at the Top of the Box. (i) Shaking the Dice so forward in the Box, that by an apparent Face they know when to clap down, so as to throw the Reverse. (k) Securing within the Little-Finger, a Dice on the Outside of the Box. (l) Ditto with the Thumb, when the Person play'd with sits on the Right-Hand.

HYPQ-

HYPOCRITE.

Son. **A**N Hypocrite, who cou'd bend either in the House of GOD, or Rimmon, declar'd for Moderation, and complain'd much of Mankind's Want of Charity. But whilst in the Mid-way between Bethel, and Baal, he wrought (Mole-like) to throw up Fears, and Jealousies, to disturb the Nation's Peace, 'till growing drunk, he dropt his Mask, turn'd all the Church-parties Gnats into Camels, and by gross Reflections upon the Ministry, wounded Royal Authority thro' the Sides of pretended evil Counsellors.

**Father.** Hypocrisy is an Homage Vice pays to Virtue. It speaks all Manner of Languages, acts all Parts, even that of Impartiality; yet nothing is so short-liv'd as Hypocrisy, heavy censuring of others for little Faults, boasting his own Goodness. The unequal Beating of the Pulse in Matters of Piety (which are hard, strong and quick in publick Actions; weak, soft and dull in private Matters) soon discovers the Endor Devil in the Prophet's Mantle.

Rom. xiii. 1, 2. Let every Soul be subject unto the higher Powers; for their is no Power but of God: The Powers that be, are ordain'd of God-----Whosoever therefore resisteth the Power, resisteth the Ordinance of God, and they that resist, shall receive to themselves Damnation.

Rebellion (like Witchcraft) is so ugly and monstrous a Sin, that did it not hide it self under the Visor of Religion, every one that sees it, wou'd abhor it.

It's extream Impudence in private Persons to censure Superiors, who standing upon much higher Ground, see Things



22 **A DIALOGUE, between**  
in better Light, and act by Motives hid from vulgar  
Eyes.

But (as in Solomon's Time) (Prov. xx. 3.) every  
Fool will be meddling.

Shun such as are ever fly-blowing Peoples Ears, to  
breed Maggots in their Heads, and Filth in their Mouths;  
to bespatter Church and State.

The Duty of Obeying, is no less of Divine Appointment,  
than the Authority of Commanding.

He that forgets to render Tribute to whom Tribute,  
Fear to whom Fear, and Honour to whom Honour is due;  
shou'd do well to remember, Princes having long Hands,  
thy catch afar off, and their Blows are fatal.

Go on----

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### IMPERTINENT.

Son. **A**N Impertinent, whose Breath stunk worse  
than an old Jacques, possess'd with the  
Fury of Talking, seem'd to mistake the Nose for  
the Ears, and with the Patt'ring of his Lips, fre-  
quently bespatter'd his Auditor's Face.

He was as full of Prattle as a Swallow, us'd se-  
veral Motions with his Head, and Hand, to ex-  
hort Attention, and at the Period of every Sentence,  
jogg'd and punch'd with his Elbows those that sat  
next him, crying out, Is not this true Sir? Have I  
not said right now Sir? Is n't this to the Purpose? Pray  
what do you think on't Sir? What's your Judgment of the  
Matter?

If any began to speak, let the Subject be what  
it wou'd, he'd tell 'em, They mistook the Thing;  
but he took it right; hear him, and he'd make it  
clear as the Sun at Noon Day.

In

Father, and Son.

23

In telling his Tale, he'd frequently lose his Breath, and before he recover'd it, forget his Discourse, and ask what he was going to say, or fall upon some other Concert, quite foreign to his Purpose.

" But still his Tongue ran on, the less  
" Of Weight it bore, with greater Ease;  
" And with its everlasting Clack,  
" Set all mens Ears upon the Rack,

At length stumbling on his Wife, and Children,  
Is not my Wife ( quoth he ) a lovely Women? Upon  
my Word, she has wit at Will; tis not to be thought how  
prudently she manages Affairs.

You never saw in all your Life a prettier Boy than mine,  
he has such sweet Features, and so many ingenious Contents,  
that—

He had gone on; but Morso interrupted him, by  
bawling out, Sir, Sir, Dr. Lock says, Troubling  
Company with one's Wife, and Children, is so  
far like laying 'em to the Parish, every one will  
think himself over-burthen'd.

Father. An insatiate Appetite of Tattling, exposes and  
betrays Men to great Contradiction and Reproach, and de-  
prives 'em of the Benefit they may reap from the Discourse  
of others.

If Speech be not material and useful, 'tis tedious and im-  
pertinent, especially when People speak with their Elbows.

" As Spaniards talk in Dialogues  
" Of Heads and Shoulders, Nods and Shrugs,

act. vi. scd.

What's



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*What's Folly in the Speaker being Pain in the Hearing; he that is greedy of speaking, is always near being put to Silence and Shame.*

But who was the Knave you mention'd?

KNAVE

Son. **M**R. \*\*\* told me, Knave (formerly a Juggler) was now a Stock-jobber, and from the black Art of Selling Bear-skins, arriv'd to be one of the Clique, kept Advice-Boats, and laid Horses, that brought him News before the Post came in: So that he wager'd great Sums upon Certainties.

He was ever plotting and contriving, how by Sham-Letters, Lies, and Stories, to raise and fall Stock as best suited his Purpose, and when he cou'd not perswade a Cully into a Bargain, he'd entice him to drink; and strip him at Play.

By these and a thousand other Cheats, he liv'd upon Fools as naturally as Spiders do upon Flies.

His father, Naboth's Vineyard ruin'd Ahab and all his Family.

Never act the Shark upon any, neither take Advantage of the Ignorance, Prodigality or Necessity of another.

There is nothing worth being dishonest: Crimes, tho' secret, are never secure; Providence has set up Ricks and Gibbets in the Conscience of Transgressors, they all carry \* Cain's Fears about 'em. He that deserves Punishment, expects it, and ever is in Apprehension untill detected; but very Sleep is painful, and Life a Terror.

\* Gen. iv. 12.

*An evil Conscience dares assault a Saul on the Throne, and a Judas with a Purse full of Money.*

Nero, (after shedding much innocent Blood) might change his Bed-Chamber, but yet his Friends follow'd him; and were always with him.

Conscience being Witness, Judge, and Jury, seldom fails to co-operate with Divine Justice in the punishing of the Criminal.

The Devil, by showing Wretches their SIN, but not their SAVIOUR, drives to Despair; which makes many do Justice on themselves, for the Injustice they have done to others.

Go on---

# LAWYER.

Son. **A** Nit of the Law, who made it as much his Care, and Business to create Feuds, and animate Differences, as the Vestial Virgins us'd to maintain the sacred Fire; growing drunk, boasted himself an Attorney.

That he had a Knack of improving Trifles, and frivolous Contests, into good fat Causes, as he call'd 'em.

That he could set Man and Wife at Variance the first Day of their Marriage, and Parents and Children the last Moment of their Lives.

That he seldom troubled his Head with Cook up on Littleton; the Law lay in a little Compass, Trials chiefly depended upon Evidence, and let him alone to deal with Witnesses.

Father. There goes a Story; That two Travellers having found an Oyster, whilst contending which should have

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it, up comes a Lawyer, to whom the Matter was referr'd ;  
( Parties heard ) Lawyer whip'd out his Knife, o-  
pen'd the Oyster, swallow'd the Fish, gave Plainriff, and  
Defendant each a Shell, and gravely went on his Way.

When the Frog and the Mouse cou'd not make up their  
Quarrel, the Kite was Umpire.

Suppose it possible to fence against Combination, Subor-  
nation, and false Evidence ; can any be certain the Ju-  
stice of his Cause shall out-weigh the Subtility of his Ad-  
versary's Counsel.

" Will not Fear, Favour, Bribe, and Grudge,  
" The same Cause several Ways adjudge ?  
" Do not some Juries give their Verdict,  
" As if they felt the Cause, not heard it ?  
" And Witnesses, like Watches, go  
" Just as they're set, too fast, or slow.

The rich Man that attempts at his Charge to make all  
Knaves honest, will quickly see his Error, or die a Beg-  
gar : But the poor Fool that rashly engages in a Law Suit,  
commits himself to the House of Correction, where he must  
labour stoutly to pay his Fees,

In short, whoever flies to a Knavish Lawyer for Suc-  
cour, ( as the Sheep to the Bushes in a Storm )  
must expect to leave good Part of his Coat behind him.

Yet still they're the Quacks in Law (like those in Rhy-  
sic ) that make the Remedy worse than the Disease.

According to the Proverb, Good Right wants good  
Assistance ; and seeing Great Britain affords so ma-  
ny Lawyers, whose Learning, and Integrity render 'em  
the Light and Wonder of the Age ; he is doubly a Fool  
that, to defend his Right, applies himself to a Scab.

But proceed—

M O.

MOROSO.

Son. **A** *Morose* Fellow; that had neither Wit for Discourse, Breeding for Civility, Understanding to know it, or Patience to learn; but by Pride, Obstinacy, and Presumption, was forfeited to perpetual Ignorance, and Folly, view'd all Things on the wrong Side, and ever took 'em by that Handle, or interpreted 'em in that Sense, wou'd create himself, and others, most Uneasiness.

He enterain'd the noblest, and most affectionate Offices of Love, and Respect with a strange, careless, and inhumane Stupidity.

Speak to him with the greatest Precaution, he'd answer with a disdainful Smile, or rugged Countenance, and harsh Words, as if he delighted only in disobliging.

Other Men's Rules he made his Exceptions; and the ill-natur'd Pleasure he took in Contradiction, made a certain Negative to what ever was advanc'd, or asserted.

He minded little what others said, yet wou'd answer with as much Assurance, as if he had heard every Word; his Opinion (*like Impertinent's*) being ever ready, and ever idle; yet he had an haughty, obstinate Way of maintaining it, as if his *Ipse dixit* had been sufficient to overrule all the *Ergo's* in the World.

The more he drank, the more insolent he grew, till at length his Discourse was all Positions, and definitive Decrees, with, *Thus it is*, and, *Thus it must*

## 28 A DIALOGUE between

be? nor would he humble his Authority to prove it, so that you must Submit, or quarrel.

He boasted himself a Gentleman, but bore a plain Point Sanguine (a) in his Arms.

*Father.* The HOW does much in all Things----  
The Air and Manner which we neglect as little Things,  
are frequently what the World judge us by,

Some Men's very Courtesies are done with so much Arrogance, and Imputation, as render 'em intolerable.

Moroseness, Austerity, and Roughness of Temper, arise from Pride, Passion, and Frowardness.

A morose Man is a very troublesome Companion, and a Stranger to the sweetest Thing upon the Earth, viz. The Pleasure of Pleasing.

He is refractory in the most genuine Sense of the Word, who slighting the general Opinion in all Things, sets himself to oppose the Inclinations of every one; yet some value less being in the Wrong, than to be tho't so.

" For Fools are stubborn in their Way,

" As Coins are harden'd by th' Allay.

Fiery Disputants seem to mistrust their Cause, or their Wit, by fleeing ( for Assistance ) to Clamour, and Passion.

Such decisive Tyrants in Conversation, never influence the Understanding to a Conviction, because they manage not the Will by a civil Way of the Debating.

Call to Mind how often you have miscarried in your Judgment, and been deceiv'd in your Memory, and Opinion. Do nothing that savours of a domineering Spirit

---

(a) The Abatement due to a Lie.



but study to be kind and sociable; and let each Word, and Action, manifest Civility, and Respect.

To vex another, is to teach him to vex us again: Injuries awake Revenge, and even an Ant can sting, and a Fly trouble our Patience.

Blush when you're to blame: Be readier to confess, than excuse your Fault: Ingenuity lies in Acknowledgement.

Positiveness oft' betrays a Man to Quarrels, and bring him into the same Strait with Balam's Ass, (Num. xxii.) he must fall down flat, or run upon a Sword.

Avoid such Cock-brain'd Fools, as you wou'd an infectious Disease, or an ignoble Death.

Go on.....

# NEWSMONGER.

Son, **A**B-----r by Trade, (so possess'd by a Party, 'twas meerly by Chance when he either spoke or believ'd Truth) growing mellow, fell a talking News as Part of his Profession.

Whether he (as usually) invented News, or amplify'd upon something in an old Gazette, he'd put Abundance of Circumstances in the Scale to add Weight to his Narrative: All which he uttered with a mysterious Air, as if a great Arcanum of State; and boldly asserted what he said to be infallible, even in its Consequences.

As he always begun with News, so he ever ended with Detraction.

The Actions, Steps, and Designs, of this, that, and the other Prince, General, Minister of State, &c. he affirm'd base, imprudent, or unjust: But, had he had the Management of Affairs, believe

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lieve him, Things wou'd have succeeded much better.

*Father.* Vain-Glory, or a Desire of seeming more knowing than others, is a strong Passion: Seeking Reformation, advancing Knowledge, and the like, is oft' the Pretence; when seeking Applause, insinuating into a Party, and vaunting our selves, is the Thing.

We shou'd often blush at our best Actions, if the World did but see the Motives upon which they were grounded.

The Character of a Newsmonger is very ridiculous and contemptible: They generally deal more by Conjecture than Almanack-Makers, and our lie Chancery-Bills, and Epitaphs; yet that such Pettifoggers, and Retailers of News and Politicks, such poor Reptiles, shou'd, before they have learnt so much as to obey, pretend to teach their Rulers how to govern, and presume, by the Baseness of their own Genius, to judge of Princes, and censure Ministers of State. O Tempora! O Mores!

Beware of Busy-bodies and Medlers in other Men's Matters; their Over-zeal, or Under-wit makes 'em apt to talk of Things, not only unprofitable, but dangerous to be either spoken, or heard.

Go on-----

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### OPINIATOR.

*Don.* **A**N Opinator, ( so far like Narcissus ) he doted more on his own Shadow, than another's Substance, affected a disdainful Singularity in his Port, words, and Actions.

He knew just enough to excite his Pride, but not so much as to cure his Ignorance, boasted such



such wonderful Insight in the Mysteries of Art and Nature, as if he alone had the Monoply of Knowledge, and that it came into the World, and wou'd expire with him.

He talk'd much of his Pedegree and Arms, extolling his Ancestors to the Skies, telling their Acts with more Glory than they did 'em; and seem'd to Fancy himself so immoveably fix'd upon the Pinnacle of Honour, that even Baseness it self cou'd not degrade him.

Every Thing he did, and Word he spake, shew'd how intoxicated he was with Self-conceit, tho' he had not Sense enough to distinguish Irony, and satyrica! Praise, from sincere, and unaffected Commendation.

The Company laugh'd in their Sleeves, but tho't it not worth while to cure his Extravagance.

*Father.* Some talk high, breath Flashes, and thunder out big Words of their Pedegree, &c. as if talking loud, big, and being very positive, were sufficient to make all the World of their Opinion.

Others take as much Pains to perswade the World they have Knowledge, as Bullies do that they have Courage, and generally with the same Success; for they seldom deceive any but themselves.

There's never a Day wherein a Man may not be made miserable; yet there's no Day in which he is not proud, insolent, and contented.

Bishop Sanderson observes, "Wealth, Honour, Strength, Beauty, Birth, Friends, Alliance, Authority, Power, Wit, Learning, Eloquence, Reputation, any Trifle can leaven our Thoughts (partial as they are towards

"our selves) and swell us, and heave us up above  
 "our Brethren; and because we think we do ever-top  
 "em, we think we may ever-look 'em too, and despise  
 "em as vulgar, and contemptible.

St. Paul saith, \* Who maketh thee to differ from  
 another? And what hast thou, that thou didst not  
 receive? Now if thou didst receive it, Why dost  
 thou glory as if thou hadst not receiv'd it?

The great Ornament of an Illustrious Life is Moder-  
 sty. It gives Strength, and Heightning to Merit, as  
 Shades do to Figures in Pittures,

'Tis not Birth, Wit, Riches, or great Employments,  
 but the right Use of 'em in the Discharge of his Duty  
 to GOD, Himself, and Neighbour, makes the worthy  
 Man.

To the Descendants of Noble Families, where the Spi-  
 rits have been rarify'd by Virtue, and Industry, and  
 the Blood hold its Tincture, as it usually does, thro' suc-  
 cessive Generations, our best Devoirs are due: But  
 what's Nobility it self, if not accompanied with real  
 Goodness? The Honour paid such as usurp their An-  
 cestors Arms, without inheriting their Virtues, belongs  
 to 'em no more than the Reverence the good Man did to  
 his, belonged to the Ass that carried her Image.

Yet never pretend to ridicule a rich Blockhead, for  
 the Laughters are still on his Side.

Are many above you, turn your Eye upon those that  
 are under you? If you have no Inferiours, have Pati-  
 ence a while, and you shall have no Superiours; the  
 Grave requires no Marshal.

Go on—

PROJECTOR.

Don. **A**N old Man that upon entring the Room, seem'd to want Bread, was no sooner fill'd with Wine, but boasted the being a *Projector* from his Cradle, and told us,

That he had by him Scores of rare Projects in *Passé, Esse, and Future.*

That he cou'd extract volatile Spirits from Lees of Wine, Grounds of Beer, or Dust of Tea; one Drop whereof wou'd turn a Quart of Water into the best Wine, Beer, or Tea, upon Earth, for Colour, Taste, Smell, and Wholesomness.

That he cou'd separate the Smells of all the different Viands usually dress'd in a Cook's-Shop, and thence extract Salts of Beef, Veal, Mutton, Pork, &c. one Grain whereof wou'd strengthen, and nourish a Man, more than a Pound of any of those Sorts of Meat.

That to save Watermen the labour of rowing against Tide, he had contriv'd to make the *Thames* continually to ebb on one Side, and flow on t'other.

That he had lately discover'd Longitude, and the perpetual Motion.

That he was an Adept, cou'd fix Mercury, and transmute Lead into Gold.

All which Projects he intended to divide into Shares, and put in Practice, as soon as only One hundred thousand Pounds were subscrib'd, and advanc'd him.

At this rate he made Ropes of Sand, built Castles in the Air, and talk'd as if capable of bene-

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fixing Mankind more than the Invention of Spectacles, tho' he never yet oblig'd the World with any Thing so useful as a Mouse-Trap.

*Father. Many Projectors seem, like those Astrologers, that can direct others to find hidden Treasure, whilst themselves are out at Heels, and want repairs at Elbows.*

*'Tis own'd, that the Benefit accruing.*

*To Spain, by Columbus's discovery of the West-Indies; To the Italians, by procuring the Eggs from China, and Persia, and raising Silk-worms in Italy;*

*To England, from Sir Walter Rawleigh's Contrivance of raising Tobacco, and Sugar, in our Plantations; --- will not allow us rashly to condemn all Projectors.*

*Yet had you Argus's Eyes, Briareus's Hands, and Pluto's Helmet; still great Adventures are like Leaps in Hunting, they bring a Man sooner into the Chace, but may chance to cost him a Fall.*

*Remember, Icarus, by flying too high melted his waxen Wings, and fell into the Sea. Advise, deliberate, weigh, examine, consider what's practicable, and what's not; and compute the Proportion between the Means, and the End; lest too eagerly pursuing Things out of your reach, you consume your Life, and Estate, in hopeless, and Fruitless Undertakings.*

*Who ploughs the Clouds can only reap the Wind.*

*Go on---*

**QUACK.**

Son. **A** Quack, with a supercilious Brow, Ebony Cane, and Band in Querpo, whose Learning consisted much in Supercriptions of Apothecaries Gally-Pots, and in Names of Diseases learn'd

learn'd from Weekly-Bills of Mortality, stil'd himself Student in Astrology, and Physick; talk'd much of *Panaceas*, *Nostrums*, and *Catholicons*; and told us,

That he had read over C-----r's and S-----n's Translations, and lately discover'd Chalk to be an Alkali, Vinegar an Acid, and Wine an Hypnotic.

That Amputation was a most admirable Cure for Warts, and Corns.

That of all Odours, he lik'd the smell of Urine best; and was so far like *Vespasian*, he held no Gain unsavoury.

That he was Master of the Terms of Chymistry, or the Hermitical, or Paracelsion Art. For instance; *Ignis Sapientiam*, was Horse-Dung; *Mater Metallorum*, Quicksilver; *Diab Gold*; *Carbones Cæli*, the Stars; *Alcinibar*, the Moon; and *Anontagius*, the Philosopher's-Stone.

That he understood some Greek; for *Ephidrosis* (quoth he) is Sweating; *Phlebotomy*, Opening a Vein; and *Enterenchyta*, a Glyster-pipe.

That he was skill'd in Physiognomy, Metoposcopy, and Chiromancy: And extreamly well vers'd in all the *Je ne sçay quoy's*; and Plastic and occult Qualities.

That by erecting Astrological Schemes, he cou'd resolve all Questions, in Physic.

" And make his Patient's Stars confess,

" Like Fools, and Children, what he please.

Nay, that by Sigils, Charms, and Talisman's, he cou'd cure Distempers, even at nine Miles Distance.

For a further account of his Abilities, he re-



ferr'd us to the public Advertisements, where we might find his Vivifying Drops, for Imbecility in Men; his *Essentia Vita*, a rich Cordial, for the Ladies; and his purging Sugar-plumbs for Children.

*Father.* When all Bodies have the same Constitution, all Constitutions the same Alteration, all Alterations the same Times, Quacks may pretend to cure all Distempers.

Paracelsus boasted he cou'd make other Men immortal, yet died himself at Forty seven.

Brown, In his Amusements, tells us indeed of transfusing the Blood of an Ass into an Astrological Quack.

Such Block-heads (with their formidable Bombast) are the Oracles of those that want Sense, and Plague of them that have it.

Labour to prevent Diseases by Temperance, Sobriety, and Exercise; but if Sickness comes, ne'er go to Empyricks for Physic.

To take their Prescriptions, is next to wilful Murder; the most sovereign Remedy they can afford a Patient, is their Absence.

But proceed-----

### R A K E.

*Son.* **A** Rake, that never open'd his Mouth, but to affront Christianity, civil Society, Decency or good Manners; after punishing our Ears with the filthy History of his Debauchery, and Excess, (still laughing whilst he repeated his Sins, as if extreamly tickled at the remembrance of 'em) began to inveigh against Marriage and told us,

That under-girdle Love ebb'd, and flow'd with the Blood, and moving in a Region lower than  
the



the Heart was like a transitory Flash, but not a steady Fire.

That *Italians* in the Chase became more Frozen than *Scythians* after the Game was taken.

That *Æsop's* Frogs were extream wise ; they had a great Mind to some Water, yet wou'd n't leap into the Well, because they cou'd n't get out again.

That none ever prais'd Matrimony, but (*as Men do good Mustard*) with Tears in their Eyes. For,

" *The Bane of all Pleasure, and Luggage of Life,*

" *Was the best cou'd be said of a very good Wife.*

That the most Honey-sweet Enjoyments sour with standing, and Time always made Wedlock tiresome, if not loathsome.

That Pride and Fear, made Maids preserve some Measures; but as for marry'd Women, he never found any cruel enough to deny him in good earnest.

All which he utter'd with such Confidence, as shew'd him vain enough to think himself heard with Pleasure.

At length, *Wifeman* asking *Rake*, if his Mother was ever Marry'd set all the company a laughing,

*Father.* Love like Sun-Beams, being diffus'd, is weak and faint ; but contracted to one Object, is fervent and calefactive.

Companions of Harlots, sow on the Sand, mingle vital Blood with Corruption, and reap Diseases, Hatred, Shame, Poverty, and Death.

Every

Every vain Person hath some weak Side or other, whereby he exposeth the Ridiculousness of his Humour : But that a Wretch shou'd pride himself in his execrable Iniquity, in bearing up against the Laws of God and Man, and affect a Reputation by it, in proportion to the Measure of his Extravagance, is wonderful.

Nor is it less amazing, to see how ready the Malice of the World is to help the Brutality of those that throw out slovenly Reports upon fair Ladies.

Intemperance and Sensuality debase Men's Minds ; clog, and make their Spirits gross, and unactive ; sink us down into Sense, and unfit us for the most noble, and intellectual Considerations.

Beware of Debauchees, smutty and immodest Discourse, Songs, Books, Pictures, Idleness, and Ease ; Intemperance in Meat, Drink, Sleep ; and what else may add Fuel to your Lust : A dishonest Love put all Greece in Arms, and its Flames reduced to Ashes the fairest City in Asia.

A well-bred Man never gives himself the Liberty to speak ill of Women ; much less to rail against Marriage, which was God's first Ordinance, confirm'd by Christ's first Miracle, and is Honourable, Holy, Pure, and Chast ; but \* Whoremongers, and Adulterers God will judge.

When tempted to Incontinence, read Prov. 7. from v. 6 to the end.

Go on—

SWEARER.

Son. ONE that had such a Habit of Swearing, Truth and Lyes were utter'd by him with an equal Affirmation ; no sooner enter'd the Club, but rapp'd out a foul-mouth'd Oath, Whereupon, quoth

Wifeman. Other Sins seem to afford Pleasure or Profit ; but according to the Divine *Herbert*,

“ Were I an *Epicure*, I cou'd bate Swearing.

Swearer. D----- me Sir 'tis only a Custom : I mean no harm by it.

Wifeman.

“ Weak is th' Excuse that is on Custom built,

“ The Use of Sinning lessens not the Guilt.

The Third Commandment is,

Thou shalt not take the Name of the Lord thy God in vain ; For -----

Swearer. No *Canting*, I beseech you, Sir : I swear only as the readiest way to be believ'd.

Wifeman. *Sophocles* said, Oaths do not credit Men, but Men their Oaths.

One of God's Judgments against Swearers is, That the number of their Oaths discredit even the Truth they wou'd perswade.

Over earnest Affeuerations giye Men Suspicion, that the Speaker is conscious of his own Falsities

Swearer. P-----x take me if I can tell when I Swear and when I don't.

Wifeman. It's a bad Symptom, when Excrements are voided without the Patients Knowledge.

Swearer. R-----t Symptoms, how can I help it?

Wifeman. Fast, and Pray.

Swearer. Ha, ha, ha, I do neither.

Wif.

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Wiseman. I'm sorry for't; there's little hopes of a Soul that lies speechless.

So throwing down his Club, *Wiseman* convey'd a Paper into *Youth's* Hand, and withdrew.

*Father.* He that prophanely Swears, or prates dishonourably of Sacred Things, demonstrates himself to be an ill-bred Clown. Such Language grates the Ears of good Men, and forces 'em to quit the Place, as the *Israelites* did the Tents of *Koräh, Dathan, and Abiram*, But,

\* Fools make a Mock at Sin. ——— But † We unto them that draw Iniquity with the Cords of Vanity. ——— And § Treasure up to themselves Wrath against the Day of Wrath.

Proceed——

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T R A V E L L E R.

*Son.* **O**NE that after travelling seven Years, was return'd well vers'd in the amorous Smirk, the alamode Grin, the antic Bow, and newest fashion Ogle, Cringe, Shrug, &c. and cou'd cough and spit in set Form, and not like the Vulgar; began to blazon Cities, as if he had been their Herald. Telling us, That *Constantinople* was the Store-house of *Greece*, *Paris* the Metropolis of *France*, *Venice*, the Eye of *Italy*, *Florence* the Seat of Beauty and *Rome* the Lady-City, whose Impress was **ORBIS IN URBE**: Nevertheless, he profer'd *Heydelbergh* far before 'em all, for in it was a great Tun which contain'd Eight hundred Hogsheds of Wine.

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† Prov. 1. 63. † Isa. 5. 18. § Rom. 2. 5.

Then

Then he told us,

That the  $\left. \begin{array}{l} \text{Germans drink} \\ \text{French sing} \\ \text{Spaniards sigh} \\ \text{Italians sleep} \end{array} \right\}$  away Grief.

That at *Rome*, besides Pilgrims, Hermits, Jesuits, Monks, and Friars, he had seen an Acolyte, a Vicar, a Priest, an Arch-deacon, a Dean, a Prior, an Abbot, a Prelate, a Bishop, an Archbishop, a Patriarch, a Cardinal, and the Pope in *Pontificalibus*. But what pleas'd his Fancy best, was the Pretty Nuns, and Penitent Sisters.

That a *Faremo* in *Rome*, an *Addeso* in *Italy*, a *Magnana* in *Spain*, and a *Tantor* in *France*, signify no more than a *By and By* in *England*, or a *Scotch*, I'll warrand you.

That (he had heard) the *Low Countries* for War, Traffick, and Learning, were all *Europe* in *Amsterdam* Print. But confound *Mars*, *Mercury*, and *Minerva*. *Bacchus*, and *Venus* were his Delight: Boasting his Conquest under their Banners, as if it had been no less Honour to drink Men out of their Wits, or flatter, and betray Women out of their Virtue, than to force an Enemy out of his Trenches.

The rest of his Talk consisted of fancied Indecorums of the Countries thro' which he had pass'd, or strange Stories of his Adventures, full of tedious Repetitions, impertinent Digressions, and absurd Contradictions, ever making Mountains of Mole-hills, and multiplying what he had heard, or seen, like the *Eccho* near *Charenton*-



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Bridge, which is said to reverberate the Voice ten Times, in articulate Sounds.

*Father.* According to the Italian Proverb,

Buon Vino, Cativa Testa, è Favola Longa.

Good Wine makes a bad Head, and a Story long.

Providence has made one Country the Granary, another the Cellar, another the Orchard, and another the Arsenal of their Neighbours.

“Almost every Degree produces something peculiar to it: The Food often grows in one Country, and the Sauce in another. The Fruits of Portugal are corrected by the Product of Barbadoes. The Infusion of a China Plant is sweeten’d with the Pith of an Indian Cane. The Philippine Islands give a Flavour to our European Bowls, &c.

Few Men, (with Claudian) esteem it great Happiness to have Birth, Life, and Burial, all in one Parish.

Generous, and noble Spirits take Pleasure in viewing foreign Nations, their Antiquities, Armories, Arsenals, Banks, Churches, Cities, Colleges, Courts, Exchanges, Exercises, Feasts, Fencings, Fortifications, Gardens, Granaries, Harbours, Havens, Houses, Libraries, Machines, Magazines, Manufactures, Monuments, Navies, Products, Shipping, Soldiers, Towns, Treasuries, Ware-houses, &c. and observing what may be for the publick Good of their own Country, not in learning Softness, Effeminacy, and Luxury.

Traveling exhibits just, kind, and charitable Ideas of Mankind; and is of singular Use to accomplish a Gentleman. It enlarges all the Faculties, and takes off  
that

that Narrowness of Mind; which, for Want of Knowledge of the World, is apt to sour Conversation: Yet as the Bee converts to Honey, the Spider to Poison; Traveling betters a Wiseman, makes a Fool worse.

A Man's Travel should rather appear in the Modesty of his Discourse, than by his fantastical Apparel and Gestures? He shou'd be more advis'd in his Answers, than forward in telling Stories, much less in glorying in his Shame.

Go on.....

USURER.

Son. **A**N old Ufurer, that never gave Alms in his Life, ( yet was as charitable to his Neighbour as to himself ) sat telling his Fingers, as if casting up Interest; or pensive, as studying how to compass some Prodigal, beggar this Widow, or undo that Orphan; till growing drunk, he belch'd out Bias's Problem.

With what art thou not weary? With getting Money! What is most delectable? To gain! And told us.

That he wondred any shou'd fancy Usury only a *Concessum propter Duritiem Cordis*: He look'd upon it as a noble Exemption from the First Sentence pass'd upon Mankind; for by it he eat his Bread, *In Sudore Vultus alieni*.

That Riches were equal to Merit, and Wealth alone afforded more Pleasure, then their was in the Possession of Parents, Children, and Friends.

That Gold, and Silver were his Idols, which he wou'd ever hug, and hide closer than Rachel did her Father's Images.

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Then he tell a railing against the 12 Car. II. chap, 13. 'till Mr. \*\*\* desir'd him to read the Parable in the 12th of St. Luke.

*Father.* By Women's Longing, Covetousness seems to be the first Sin Mankind is guilty of; and to see how old Miseries hug their Bags; ( coveting Wealth most, when they are just about to leave it ) one wou'd think it the last.

*Agar's Wife* is a continual Lecture of reproof to him that covets more than a Sufficiency. But,

The more a Man Drinks of this World, the more it intoxicates.

An insatiate Desire to get, and keep Money, is a Plague no Æsculapius can cure.

The infected will (like Demas, and Judas ) sell Heaven, and Happiness for Grains of Dust.

Content hangs not so high, but that a Man upon the Ground may reach it.

Socrates passing thro' the Market cry'd, How much is here I do not want.

Coveting what we need not, takes from us the true Use, and Fruition, of what we already have.

He that has most, has no more than he enjoys, besides the Trouble of keeping it.

Considering a Miser's Fears, his starting Sleeps, and whilst he has all the anxious, and distracting Cares, and Vexations, that attend the Possession of an Estate, he is so bewitch'd as to undergo all the Inconveniencies of Poverty, his Condition is so very wretched. one of the greatest Curses a Man can wish him, is, that he may live long.

After all, if Riches be not taking from him, as it far'd with Job ) in a short Time he must ( as David )

ves) be taken from his Riches; and then the more he leaves, the less his Heirs regret his Loss.

According to the Proverb, Ill got, ill spent, A covetous scraping Father, has commonly a prodigal Son, who squanders away the Estate with as little Conscience as it was rak'd, and heap'd together.

Nil nimium cupito.

Desire no greater Riches than such as you may get justly, use soberly, distribute chearfully, and leave contentedly.

He is rich enough that needs neither flatter, nor borrow, but truly rich that is satisfy'd. Want lies in desire.

Psal. cxix. 36. Incline my Heart unto thy Testimonies, and not to Covetousness.

But give me the Character of the Wiseman you mention'd.

WISEMAN.

Son. **H**IS Countenance was full of Mildness, and Courtesy; his Eyes more smiling than his Mouth; his Discourse grave, and sober; Words smooth, and proper, distinctly utter'd, with due respect to Time, Place, and Person.

His Religion was legible in the Innocency of his Life, the Exactness of his Morals, Integrity, and Truth of his Words, and the Justice, and Honesty of his Conversation.

He look'd to his own Thoughts, and entertain'd no Desire, that wou'd blush to appear in Words.

He abstain'd from offending, as if none ever pardon'd; yet pardon'd, as if he daily offended.

His

46 A DIALOGUE, *between*

His Passions he made Servants to his Reason and Religion; and if they rebell'd, first conceal'd, and then suppress'd their Mutiny.

He generally spoke little, saw others Tempers without discovering his own; yet, when Occasion serv'd, shew'd his Silence proceeded neither from Affectation, nor Weakness: For by running back to Ages past, and recovering Events out of Memory, and then preventing Time in flying forward to future Things, and comparing one with t'other, he wou'd give a Verdict, well near prophetic; yet was so free from Vanity, he cou'd bear Interruption patiently.

Such was his Prudence, and so exact his Judgment, as to discern betwixt Pride, and Greatness, Religion, and Superstition, Quickness, and Rashness, Government. and Tyranny, Liberty, and Licentiousness, Subjection, and Servitude, Covetousness, and Frugality, &c. And give to every Cause its proper Actions, and Effects.

He drank Wine, as Sick Men take Physic; meerly for Health.

Reason was his Rule, Conscience his Counsellor, and his Actions were ever contrary to those he found Fault with.

Age render'd him neither morose, nor imperious. His Knowledge influenc'd, and temper'd his Mind with all the Humanity, Goodness, Calmness, Strength, and Sincerity of a sound, and unaffected Philosopher: And made his Conversation so affable, pleasant, and instructive, Young and Old both delighted and profited in his Company.

*Tho?*



" Tho' deep, yet clear; tho' gentle, yet not dull,  
" Strong, without Rage, without o'erflowing full.

He walk'd in this World as in an Hospital full of Brain Sick People, whom he endeavour'd to cure by his Example.

The Scholar, and the Gentleman were so perfectly united, no Critic cou'd find the least Distinction.

The approach of Death terrify'd him not, (having the Edge of a good Conscience:) He seem'd to fear recoiling back to Childishness, more than to Dust.

Father. Solomon says, ( Prov. xiii. 20. ) He that walks with Wisemen, shall be wise; but the Companion of Fools shall destroy'd,  
Proceed .....

XANTIPPE.

Son, **O**N a sudden the Door flew open, and in bolted Xantippe, Newsmonger's Wife. The knitting of her Brow, ( like a Bur about the Moon ) presag'd a Storm, and, upon sight of her Husband, she thus began.....

'Tis well, 'tis well, incorrigible Wretch, is this the Amends for last Night's Work! My Fortune, ( alas! ) is spent, and gone; you're o'er Head and Ears in Debt, and have me, and Three poor innocent Babes to maintain: Yet, if any Fool will sit, and hear you talk News, or Nonsense, you'll Treat him all Day, tho' forc'd to go a Tick

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Tick for the Reckoning, and I, and your Children feed, as usually, upon Brewers Grains.

When drunk, you set up for a Politician; yet are very talkative, and possess'd with such a Spirit of Contradiction, as frequently engages you in bitter, expensive Quarrels, and Law-Suits: Witness Three Plaisters upon your Head, and my poor Wedding-Ring, and best Petticoat in Pawn for Forty Shillings, borrow'd last Year to pay your Attorney's Bill.

At Midnight you reel home as peevish as a sick Monkey; and when in Bed, only hawk, spit, spawl, hick-up, belch, spew, or worse, 'till asleep and then the Neighbours are disturb'd with your Snoring.

In the Morning you're troubl'd with as many Qualms as a breeding Woman, 'till a Gill of Brandy in a Quart of Purl has fetch'd the Water (*as you call it*) off your Stomack.

Then, to avoid Duns, you sneak to some distant Tavern, where a Pint of White, for a Whet, sets you in for all Day: Thus you are always Idle, or 'll employ'd.

Consider, Wretch! consider! He that has Children, his Loaf is not all his own; and he that spends more than his own, is a Thief.

But why do I waste my Breath in vain? I might as well attempt, with sober Words, to draw the Frog from his Ditch, as confine a Sot within the Limits of his Duty.

*Newsmonger.* Gentlemen, my Wife's Tongue (*like a Sick Man's Pulse*) always moves, but ever out of Order.

*Xanippe.* Wine has put your Head out of Order.

*Newf-*

*Newslinger.*

" Wine whets the *Wit*, improves its native Force,  
" And adds a pleasant Flavour to Discourse.

Right, quoth *Xantippe* ( clapping her Fists ) you have set your Wit so often upon that Whetstone, all its Steel is worn out. Come home, you Sot, come home.

*Newslinger* falls a singing.

" **W**INE does Wonders every Day!  
" It makes the Heavy light and gay,  
" Throws off all their Melancholy;  
" Makes the Wisest go astray,  
" And the Bustle toy, and play,  
" And the Poor, and Needy jolly,

" Wine makes trembling Cowards bold;  
" Men in Years forget they're old;  
" Women leave their coy Disdaining,  
" Who 'till then were shy, and cold;  
" Makes a Niggard slight his Gold;  
" And the Foppish entertaining.

*Xantippe*. Don't provoke me any longer with your Fopperies, or I'll-----

*Newslinger*. Nay, fie, be not angry, Child, 'twill make you look old.

*Xantippe*. Wine, as well as Age ( I find ) will make a Man a Child. Come home, you Drunken Sot, come home.

*Newslinger*. The Words of a Wife to her Husband

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band ought to be neither violent, many, bold, nor first, nor last. But an *Echo* will sooner let a Man have the last Word than a *Scold*; and when (*with the Clock*) my *Shrew* has given the last Stroke, you hear she keeps a Jarring, muttering to her self, for a good while after, with a, *Come home, you drunken Sor, come home: Come home, &c.*

*Xantippe*. Faults are Thick, where Love is thin. Your Wife is too good for you, unless you were better.

*Newsmonger*. Too good! I think it's too good: Look in the *Glass Madam*, and you'll see a scolding *Zipporah*, a jeering *Nichol*, a stingy *Peninnah*, a sullen *Vashti*, a provoking *Miriam*, and a revengeful *Herodias*, all in One.

*Xantippe*. I am sure, who looks in your Face, will see an ill Father, an ill Master, an ill Husband, and an arrant Drunkard, all in One.

*Newsmonger*. Peace, *Eve*, Peace, *Hens* shou'd n't crow. It's hard for a Man's Head to be broke with his own Rib. Then falling a laughing, it set him a coughing, and disgorging in abundance.

Drawers being call'd, cleans'd the Room, and help'd *Xantippe* to lead *Newsmonger* home.

*Father*. The (q) *Brachmans*, begin their Care of Mankind, even before the Birth, employing much Thought, and Diligence about the Diet, and Entertainment of their Breeding-Women, so far as to furnish 'em with pleasant Imaginations, to compose their Minds, and their Sleep

(q) *Indian Philosophers.*

with

## Father, and Son.

with the best Temper, during the Time they carry their Burthen.

What a Shame is't, any that call themselves Christians, shou'd ( by their Excess ) half kill their Children before they are born, and entail hereditary Infirmities, and Diseases upon their Posterity.

The Husband that expects his Wife faithful, obedient, quiet, thrifty, and to delight in her Duty, shou'd be mild, chaste, sober, industrious, and provident.

The Father that hopes for Honour, Reverence, and Gratitude, must provide his Son Food, Instruction, and Correction.

The Master that desires his Servants faithful, diligent, and silent; must be neither too severe, too familiar, nor let them be privy to his Secrets.

But common Drunkards neglect Duty to Wife, Children, and Servants; and by Idleness, Carelessness, Luxury, and vain Expence, impiously expose, and betray their Family to Want, and Beggary.

Xanthippe's Story, is a dismal Instance; but Pleasures ( like Judas ) whilst they kiss, they betray. After Drinking, will come a Racking. A Belshazzar's Feast ended in Terror.

Still you tell me nothing of the Youth that was flatter'd

Y O U T H.

THE Mushroom-Squire sat at the upper End of the Table, accouter'd with a large Muff, a long Peruke, a dangling Cane, a Sword, Snuff-Box, Diamond-Ring, Pick-tooth-Case, Silk Handkerchief, &c. all of the newest Fashion: And after Wiseman ( his Uncle ) was



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gone, sell a telling what each of 'em cost, and that (*thank his Stars*) he'd a plentiful Estate, and a Heart to enjoy it.

He frequently laugh'd (*even at serious Matters*) to show his white Teeth; threw back his Wig to discover the fine Ring in his Ear, and look'd what's a Clock to show his Gold Watch.

He had seen but the Outside of the World, and Men, and conceiv'd of 'em according to their apparent Glitter.

He delighted much in broad and obscene Wit, and hiss'd at any Thing too deep for him.

He was always wanting what he had not, and grew sick on't when he had it, the Levity of Youth, pushing him on from one vain Desire to another, in a regular Vicissitude, and Succession of Craving, and Satiety.

He was rash, and inconsiderate, neither consulting the Reason, or Nature of Things; but wholly abandon'd himself to the Transports of Passion, and Appetite.

He lov'd, and hated with the same Inflammation; and when the Heat was over, was cool enough to Friends, and Enemies.

*Father.* Some Fops measure their Deserts by the Bulk of their Estates: Others pretend to good Breeding, for being well dress'd, and equipag'd; and assert a Claim to Brains, for their Accuracy in Modes, and Fashions; tho' at the same Time their Manners are corrupted; and Minds infected.

Finery, and Expences, above a Man's Rank, provoke Envy, Satyr, and Slander, and is the ready Road to Poverty, and Want.

From

From a Boy to a Man, is the most hazardous Step in the whole Course of Life.

Youth being guided by Sense, Nature, and Passion, is indiscreet, hot, outrageous, heady, violent, vain, inconstant, and unsettl'd: For the Sense being easily tired with the Enjoyment of its Objects; and the Soul made for something better, not finding Satisfaction, in Things sensible, conceives a Fastidiousness of the present and desire to change. So that considering how ungovernably the Passions, and Sallies of Youth are, when licens'd, and indulg'd; what Swarms of Caprices, and Fancies, invest this Season of Life, which wou'd wither in the Embryo, unless enliven'd with Wealth, which hatches, and fledges the Chimeras; it's a real hardship for a young Man to be trusted with himself, and his Estate, before those Years that give Maturity to his Reason, and Judgment.

When young Phaetons rule the Day, Destruction comes before Night.

Or in Solomon's Words, \* The Prosperity of Fools shall destroy them.

But go on-----

Z A N Y.

son. **A**BOUT Twelve, Flatterer taking up all the Money left on the Table, whisper'd Youth to slip out, and discharge the Reckoning, which he did.

Soon after, in came Zany the Vintner, with an, All's paid, and, You're welcome Gentlemen; will you please to accept of my Bottle.

\* Prov. 1. 32.

By

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By no means ( quoth Flatterer ) unless you'll Score it ; for it's the 'Squire's Birth-Day, and he shall pay for all to Night.

Therefore come Zany, first a Bumper, his Health, and than a Song.

Zany drinks, and sings :

" IF any so wise is,  
 " That Wive he despises,  
 " Let him drink small Beer, and be sober .  
 " Whilst we drink Claret, and sing  
 " Like Birds in the Spring,  
 " He shall droop like the Trees in October.

" But be sure over Night,  
 " If this Dog do you bite,  
 " You take it henceforth for a Warning ;  
 " Soon as out of your Bed,  
 " To settle your Head,  
 " Take a Hair of his Tail in the Morn'ing.

Then 'Squire began to talk of Ginnets, Barbs, Coursers, Hunters, Galloways, Stallions, Phil-lies, &c. describing their Hollows above their Brows, their Champers, Narrils, Mouth, Necks, Manes, Withers, Backs, Cruppers, Bellies, Fore-feet, Hinder-legs, Muscles, Hams, Pastourns, Joints, Hoofs, Coats, Colours, &c. After which, he gave us an Inventory of his Terriers, Hounds, Spaniels, Setting-Dogs, Water-Dogs, Blood Hounds, Fox-Hounds, Grey Hounds, Buck-Hounds, Whelps, and Puppies, describ-ing the Width of their Nostrils, Length of their Heads,

Heads, and Snouts, how short their Ears, and Thighs were, how truss'd their Reins and straight their Hams, &c. entertaining us with the History of each of their Pedegree, with all the Exactness of a *Welsh Herald*.

After which, *Zany* mimick'd a gifted Brother, which brought the Clergy upon the Table. And

One mislik'd our Doctor's last Sunday's Text, another his Method, a third his Style, a fourth his Voice, a fifth his Memory; there he was too elaborate, here too loose; that Point he might have enlarg'd, contracted this; he might have been plainer here, shew'd more Learning there; that Observation was obvious, that Exposition forc'd, that Proof impertinent, that Illustration common, that Exhortation needless, that Reproof unseasonable; such an Argument he rather escaped, than defeated; that Solution was more intricate than the Question; there he whip'd himself with the Knot he just before ry'd, &c.

*Father.* What pity 'tis, that good Men's Exhortations, in moving Strains of Pious Eloquence shou'd be so trodden down by such Way-side-hearers. But

To Festus &c. Paul's Preaching seem'd Madness.

The Prophet Jeremiah himself had those that watch'd for his Halting.

Bernard, whenever he came to the Church Door, us'd to say, Stay here all my Worldly Thoughts, and all Vanity, that I may entertain Heavenly Meditations.

The Church is the Pool, where the Angel uses to come, and move the Waters; and where they that diligently

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gently attend, may meet with an Opportunity of being  
beal'd.

When you enter GOD's House, consider his more immediate Presence in Places set apart for his Service, and pray against spiritual Blindness, Prejudice in Opinion, wandering, and profane Thoughts, and being a captious Hearer, lest you grieve the Holy Spirit, and give the Devil an Opportunity of turning the best Antidote into the Strongest Poison.

What follow'd

Son. Impertinent made as bold with some Passages in the Bible, as others had done with the Doctor,

Father. The Holy Scriptures are able to make Thee wise unto Salvation, thro' Faith, which is in Christ Jesus. †

Read God's Book with Humility, and a Desire to know, and learn, without questioning its Truth; the Things therein that cannot be comprehended by blind Reason, are Subjects to exercise our Faith.

We lose much of the Benefit, which might otherwise be gather'd from reading the Bible, by our vain Curiosity, and pretending to nice Disquisitions of difficult Points.

But what next

Son. Rake fell a rediculing all Religion, and said, It look'd more like a Trade, or Contrivance of State, than a Divine Inspiration.

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† 2 Tim. iii. 15.



**Father.** 'Tis by Degrees that Men arrive at the horrid Impiety of deriding Religion. First, They are corrupted by bad Counsel, and Company, which the Psalmist elegantly expresses, § By walking in the Counsel of the Ungodly. Next, They habituate themselves to their vicious Practices. which is, Standing in the Way of Sinners. And then at last, They take up, and settle in a Contempt of all Religion, which is, Sitting in the Seat of the Scornful.

The Supposition, that Religion is a Contrivance of State grants the Opinion of a God to conduce very much to the Support of Government, and Order in the World, and consequently to be so very beneficial to Mankind, that it is their Interest to punish all those who wou'd seduce Men to Atheism, as the great Disturbers of the World, and Pests of humane Society. But

If Religion be only an Arcanum Imperii, a Secret of Government, to propogate the Belief of a God among the People; How is it that Histories of all Ages show, that Princes have not been more secure from Troubles of Conscience, and the Fears of Religion, and the Terrors of another World, than other Men? What else made Caligula creep under the Bed, when it thunder'd? What made Tiberius, that great Master of the Crafts of Government, complain so much of the grievous Stings, and Lashes he felt in his Conscience? What made Cardinal Woolsey (that great Minister of State in our own Nation) to pour forth his Soul in these sad Words, Had I been as diligent to please my God, as I have been to please my King, he wou'd not have forsaken me in my Grey Hairs? What Reason for

*such Actions and Speeches, if these great Men had known that Religion was but a Cheat? But if they knew nothing of this Secret, it's reasonable to conclude, That the Notion of a God did not come from the Court, That is was not the Invention of Politicians, and a Juggle of State, to cozen the People into Obedience?*

But what next.....

**Son.** *Quack* declar'd himself of *Aristotle's* Opinion: That not only the Matter, but also the Frame of the World, is Eternal; and that as to the Main, it was always, as it is, of it self; and that there has been from all Eternity, a Succession of Men, and other Creatures, without any First Cause of their Being.

**Father.** *Universal Tradition, and the most ancient History, agree, That (contrary to Aristotle's Doctrine) the World did begin, and shou'd have an End. Aristotle himself acknowledges, That there was anciently such a Tradition concerning the Beginning of the World; for he says expressly, (\*) That all the Philosophers that were before him, did hold that the World was made: And 'tis observable, That wherever Learning, and Civil Arts have come, this Tradition concerning the Beginning of the World has been most vigorous, and asserted with the greatest Clearness, and Confidence.*

*The several Parts of which the World consists, being (so far as by those Parts of it which we know, we can possibly judge of the rest) in their Nature corruptible; it is more than probable, that in an infinite*

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(\*) De Cœlo, lib. 1. cap. 10.

*Duration, this Frame of Things won'd long since have been dissolv'd; especially, if ( as the Atheist affirms ) there be no superior Being, no wise, and intelligent Principle to repair, and regulate it, and to prevent those innumerable Disorders, and calamitous Accidents, which must, in so long a Space, in all probability, have happened to it.*

*Is it not very natural to conceive, that every Thing which is imperfect (as the World, and all the Creatures in it must be acknowledg'd in many respects to be) had some Cause which produc'd it, ( such as it is ) and determin'd the Bounds, and Limits of its Perfection.*

But what next-- -----

**Son.** *Opiniator dissented from Quack, and asserted, That Epicurus was in the right, and the Matter of which the World is constituted to be Eternal, and of it self, and then an infinite, empty Space for the infinite, little Parts of this Matter ( which he call'd Atoms ) to move, and play in; and that these being always in Motion, did, after infinite Tryals, and Encounters, without any Counsel, or Design, and without the Disposal, and Contrivance of any wise, and intelligent Being, at last, by a lucky Casualty, entangle, and settle themselves in this beautiful and regular Form of the World, which we now see; and that the Earth being at first in its full Vigour, and Fruitfulness, did then bring forth Men, and all other Sorts of living Creatures, as it does Plants now.*

**Father.** *As to Epicurus's Atoms, How can meer Matter, which is void of Sense, and Understanding, produce any Thing that has Sense, Understanding, and Liberty?*

*Can any Thing be more unreasonable, than obstinately to impute an Effect to Chance, which carries in the very Face of it all the Arguments, and Characters of a wise Design, and Contrivance?*

*Will Chance fit Means to Ends, and that in Ten thousand Instances, and not fail in any One? How often might a Man, after he had jumbled a Set of Letters in a Bag, fling 'em out upon the Ground before they wou'd fall into an exact Poem; yea, or so much as make a good Discourse in Prose? And may not a little Book be as easily made by Chance, as this great Volume of the World?*

*Is any Thing more ridiculous, and against all Reason, than to ascribe the Production of Men to the first Fruitfulness of the Earth, without so much as One Instance, and Experiment, in any Age, or History, to countenance so monstrous a Supposition?*

*We see this vast Frame of the World, and an innumerable multitude of Creatures in it, all which we, who believe a GOD, attribute to Him, as the Author of 'em. For a Being suppos'd of infinite Goodness, and Wisdom, and Power, is a very likely Cause of those Things: What more likely to make this vast World, to stretch forth the Heavens, and lay the Foundation of the Earth, and to form these, and all Things in 'em of Nothing, than infinite Power? What more likely to communicate Being, and so many Degrees of Happiness, to so many several Sorts of Creatures, than infinite Goodness? What more likely to contrive this admirable Frame of the Universe, and all the Creatures in it,*

it, each of 'em so beautiful in their Kind, and all of 'em so fitted to each other, and to the Whole, than infinite Counsel and Wisdom.

The Account then which the Scripture gives of the Existence of the World, is the most credible, and agreeable to the Reason of Mankind.

From the general Consent, and Opinion of Mankind, ( even of the most Barbarous Nations ) that there is a GOD, and a Providence, that our Souls are immortal, and that there are Rewards to be expected after this Life; it seems very evident, That GOD Himself has wrought the Apprehension, and Image of Himself on the Mind of Man, and so woven it into the very Frame of his Being, that ( like Phidias's Picture in Minerva's Shield ) it can never totally be defac'd, without the Ruin of Humane Nature.

Shou'd it be objected, That the universal Consent of Mankind in the Apprehension of a GOD, is no more an Argument that he really Is, than the general Agreement of so many Nations, in the worshipping of many Gods, is an Argument that there are many.

It's answer'd, That the Generality of the Philosophers, and Wisemen, of all Nations, and Ages, did dissent from the Multitude in these Things. They believ'd but One Supreme Deity, who, with respect to the various Benefits Men receive from Him, had several Titles bestow'd upon Him; and altho' they did servilely comply with the People in worshipping God by sensible Images, and Representations; yet it appears by their Writings, that they despis'd this Way of Worship as superstitious, and unsuitable to the Nature of God; so that Polytheism, and Idolatry are far from being able to pretend to universal Consent, for their having had the Vote of the Multitude, in most Nations, for several Ages together;



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gether ; because the Opinion of the Vulgar, separated from the Consent, and Approbation of the Wise, signifies no more than a great many Cyphers wou'd do without Figures.

Let us then, with Holy David, conclude him a Fool that says, There is no GOD.

Consult Archbishop Tillotson's Sermons against Atheism.

But at present tell me what follow'd.

Sen. Some began to bely Lord's Acquaintance, others Lady's Favours, most boasting of their Excess in Wine, and Women which usher'd in a filthy Mels of Ribaldry ; one telling us, That -----

Father. Hold, hold, I'll bear none on't.

\* Let no corrupt Communication proceed out of your Mouth.

Smutty, and immodest Discourse is an intollerable Rudeness, ever to be avoided, both in Sound, and Signification.

" All that's obscene, does always give Offence,  
" And want of Decency is want of Sense.

What follow'd?

Sen. By this Time, according to the different Dispositions of each Body, the Wine produc'd various Effects in their Minds.

---

\* Eph iv. 29.

Some

Some became sleepy as Dormice, others as full of Tricks as Apes ; some bold as Lions, others fearful as Hares ; some haughty as Harts, others fawning as Cur-Dogs ; some cunning as Foxes, others silly as Affes ; some wanton as Goats, others filthy as Swine.

*Father.* No wonder young Cyrus refus'd to drink Wine, and told Aſtyages, He thought it to be Poison, for he ſaw it metamorphoze Men into Beasts, and Carrasses.

Go on-

*Son.* Flatterer to please 'Squire, talk'd of Couching, and Rearing a Wild-Boar ; Kenneling, and Unkenneling a Fox ; Earthing, Digging, and Smoking a Badger ; Watching, and Venting an Otter ; Burrowing, and Bolting a Coney, &c.

And told us, That an Hart Bellows, a Buck Groyns, a Roe Bells, a Goat Ratts, a Boar Freams, a Hare Tapps, a Fox Barks, a Badger Shrieks, an Otter Whines, a Wolf Howls, &c.

His next Discourse was of the Tail, or Single, of a Deer ; the Wreath of a Boar ; the Scuts of Hares, and Coneys ; the Bush of a Fox ; the Stern of a Wolf, &c.

At last coming to the Fumets of a Deer, the Lesses of a Badger, the Scumber of a Fox, the Spraints of an Otter, the Crotells of a Hare ---

Zany interrupted him with a Bumper to wash his Mouth, and fell a hollowing.

How-now, How-now, Yo-e, Yoel, Here come Yoel, Hey, come away, Hey, Eux, Heux, Vaux

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Vaux Boys, Vaux, Vaux litele Rogues, Vaux, Vaux, maintain-it Jowler, hold-it Sweetlips, That, That, That. That, That, Who-c, Hallo--c, &c.

This Dog-Language delighting the 'Squire, he clap'd his Fist to his Mouth, and sounded the Mort of a Fox, with a, Tone Tavon, Tavon, Tavon. Tone Tavon, Tavon, &c.

Then calling for Fiddlers, swore he'd be as merry all Night, as *London Boys* at a Bonfire.

whereupon *Moroso* fell a singing.

" *Musicians are half-witted merry, and mad,*

" *And so are all those that admire 'em ;*

" *They're Fools if they play, unless they're well paid,*

" *And others are Blockheads that hire 'em.*

Which 'Squire taking as an Affront, Wordsa-rose, and *Moroso* giving the Lye, 'Squire threw a Bottle at his Head, which Compliment being return'd with a Candlestick, and some taking one's Part; and some th'others, in an Instant the Lights were out, and such a Fray ensu'd, as made me think on the *Turkish* Proverb :

*There's a Devil in every Grape,*

Mr. \*\*\* immediately hawl'd me into the next Room saying, *Who perishes in needless Danger, is the Devil's Martyr.*

The Dark ( *instead of ending the Fight* ) increased their Fury, and set every Man's Hand against his Fellow's.

Glasses

Glasses, Bottles, Candlesticks, Chairs, Stools, and Jordans, were converted into Weapons; and none escaped unhurt, except *Flatterer*, who being terribly frighted, crept under the Table, and I cream'd out, *Murder, Murder.*

Whereupon the Drawer calling, *Watch, Watch*, the Constable, and his Myrmidons, entering with Lights, put an End to the Fray.

Surgeons being sent for, and Wounds dress'd, Mr. *Constable* propos'd a Reconcilement; but finding Parties too hot, sent 'em to cool in the Counter.

*Father.* † Drunkenness increases the Rage of a Fool, 'till he offend: It diminishes Strength, and makes Wounds.

'Tis terrible to see Men come from Drinking, as from a Battle, wounded, and bound up. But (*Bacchus ad Arma vocat*) the Furies were ever said to bear a Part in *Bacchus's* Orgies.

The quick Motion of the spirituous Particles in the Nerves, renders Objects vertiginous, and false; and Men in Drink, less Apprehensive of bodily Hurt, and Danger: And Salt-Meats, and strong Drinks, turn Nourishment into Cholor, and make Men fierce as Tygers.

Every Cup too much, is a Step towards opening *Pandora's* Box, and letting out all Distempers, of Body, and Mind.

No Lust, no Sin, but finds the Drunkard disarm'd, and senseless, and enters with the first Assault,

## 66 A DIALOGUE, between

If our Head be tipsy, our Eyes will be wanton, our Mouth an open Sepulchre, our Hands ready to stab, our Feet swift to shed Blood: In short, all our Members at the Devil's Service, to become Weapons of Unrighteousness to commit all Manner of Sin with Greediness.

The Drunkard will rail at GOD's Anointed, with Nabal; commit Adultery, with Holofernes; Incest, with Lot; Murder his Friend, with Alexander; his only Son, with Cambyfes; his dear Father and Mother, with Philopater; and Blaspheme, with Belshazzar.

In a Word, Drunkenness may be call'd a Breach of every one of the Commandments, because it disposes Men to break 'em all. Put

Whilst Drunkenness, and Surfeits are at the Table, Judgment is oft' at the Threshold.

The Drunkard, like that Lunatic, † falls oftentimes into the Fire, and often into the Water; he's often o'er-taken in the very Act of Sin, without having Time for Repentance.

When Amnon's Heart & was merry with Wine, he was slain at his Brother Absalom's Feast.

\* When Holofernes was fill'd with Wine, a Woman cut off his Head.

As Elah King of Israel † was drinking himself drunk at Tirzah, Zimri his Servant conspir'd against him, and slew him.

† Matth. xvii. 15.

\* 2 Sam. xiii. 28.

† Judith. xiii.

† 1 Kings xvi.



Son. How much may a Man drink without being a Drunkard?

Father. Anacharsis says, The Vine bears Three Grapes, the First of Pleasure, the Second of Drunkenness, the Third of Misery, and Mischiefs.

Eubulus says, The First Draught is due to Health, the Second to Love, and Pleasure, the Third to Sleep, and that the Fourth belongs not to Man, but to Continually.

Others call the First Draught, a Cup of Necessity; the Second of Alacrity; the Third, of Wantonness; the Fourth, Excess; (and all beyond) Madness.

'Tis certain, the Ends of Drinking are Digestion, Cheerfulness, Refreshing our Spirits, and Preserving our Health. When these are answer'd, Appetite ceases, and we find a Satisty, which he that exceeds is a Drunkard.

He also may be call'd a Drunkard, who drinks too much for his Purse, and Calling, Health, and Quiet of Body, and Mind.

Son. Suppose a Man happens into Company, would you have him Singular? ... Pointed at for a Precisian, &c.

Father. Forgo no Part of your Duty, for fear of Reproach: The empty Satisfaction arising from the applause of loose, and idle People, rather serves to swell, than fill, the Soul; and is a sorry Plaster for a wounded Conscience.

68 A DIALOGUE, between

GOD's express Command is, † Thou shalt not follow a Multitude to do Evil.

Numbers of Faggots serve to increase the Fury of the Fire.

Son. Admit I happen into the Company of my Bettors, refusing my Glass may give Offence.

Father. Can he that fears offending, whilst sober, be sure not to offend, when the Company is grown capricious and himself drunk, and insolent.

Lor, when overcome with Wine, lost all regard to Decency, and Honour; and in his Drink, even Noah behav'd himself unseemly

Son. Suppose I drink to prevent quarrelling?

Father. \* We must not do Evil, that Good may come on't.

How many, by one single Act of Intemperance, have forfeited their Lives, and Estates, ruin'd their Posterity, and (without the infinite Mercy of God) damn'd their Souls to Eternity? Whereas, by Sobriety, Men shut up their Days like a Lamp, only by a pure Consumption of the radical Moisture, without Grief, or Pain.

Son. Suppose a Man frequents Taverns to seek Business.

Father. Like Alchymist, in quest of the Philosopher's Stone, he'll waste Money, and Life to no Advantage.

*'Tis diligent Attendance, and careful Dispatch, (not haunting Taverns) begets Business, and Credit, Son. But some drink to fuddle their Chapmen, that they may drive the better Bargain.*

*Father. Besides the Danger of a Cross-bite by such felonious Intent, they add Injustice to Intemperance.*

*Son. Suppose I drink to pass away Time.*

*Father. Man's Time makes the richest Part of the publick Treasure. Every Hour mispent, is a Kind of robbing our Country.*

*Time, and Talents, are to be accounted for. The unprofitable Servant was order'd to be cast into outer Darkness.*

*Son. Peradventure a Man drinks for Pleasure.*

*Father. Gnats that sport in the Light, generally perish in the Candle.*

*The Italians say,*

*Maledetto il Solazzo,  
Che fa l'huomo Pazzo.*

*A Curse of the Pleasure that makes a Man a Fool.*

*Pleasure that impairs our Abilities, that brings Derisment, and Sorrow afterwards, was laugh'd at by Epicures himself.*

## 76 A DIALOGUE, between

*Now, too much Wine stupifies the Brain, dulls the Memory, benumbs the Senses, infatuates the Understanding, blinds the Judgment, perverts the Will, corrupts all the Affections; and by putting the Power, and Faculties, of the Soul, into Confusion, unfits Men for all Civil, and Religious Duties.*

*Too much Wine quenches the natural Heat, drowns the vital Spirits, spoils the Tone of the Stomach, debilitates the Nerves, burns up the Viscera, hastens old Age; and what's worse, propagates Disease to Posterity; Children remaining living Monuments of their Parents Excess, and Folly.*

*Pleasures are not truly tastable; but in sober Tracts of Temperance; it's Thirst, Labour and Watching, that voluptuaries Drinking, Rest, and Sleep,*

*son. Suppose Custom, and Practice have made Drunkenness habitual, and brought upon Man a Kind of insatiable Thirst.*

*Father. One Custom is to be expell'd by another: Abate of the Excess, retreat by Degrees, within the Bounds of Temperance, till Appetite be reconcil'd to Reason; but leave not th' Almighty Councillor out of the Cabinet: For Drunkenness, and Swearing, are like those Devils, (spoken of Mat. xvii. 21.) That go not out but by Prayer and Fasting.*

*But what became of the Paper-Wiseman left Youth?*

*Son. Flatterer snatching it, cry'd, What, more grave Lessons still? D----n his dry Doctrines; such Stuff is only fit for School-Boys, and threw it to me.*

*Father.*

Father. Let's hear it.

Son. (*Reads.*)

Dear Kinsman,

**R**EFUSE not to be inform'd: Good Counsel breaks no Man's Head. --- Horace laughs at those that are ashamed to learn, and not ashamed to be ignorant, --- Solomon \* brands those for Fools, that despise Instruction.

**W**HAT avails the Faculty of Reason, without the Exercise of it? --- Where an obstinate I will, is the Preface; *I won't I had not*, is generally the Conclusion.

**T**HERE's nothing more generally desired than Liberty, and scarce any Thing more universally abus'd. --- The greatest Part of Mankind employ their first Years to make their last miserable.

**C**ONSIDER who you are, what you do, whence you came, where must go; and beware of, *Had I wist*, --- Let not Felicity eat up Circumspection; who remits his Care, will perish by his Neglect. --- Fortune delights in surprising; Youth, Wit, Prudence, Courage, Beauty, &c. ought always to be upon their Guard, least the Hour of Credulity, prove that of Loss of Credit.



MISTRUST your own Opinion ; fear the Issue of Advice consonant to your Desires : *Flatterers*, ( like *Atheon's Hounds* ) will destroy their Master. — Use much Attention, and Consideration ; weigh Things themselves ; follow the Dictates of Reason, cho' Appetite lean another Way.

HE that neglects the Service of the Almighty, dies without doing that for which he was made to live. — A Globe cannot fill a Triangle ; the Emptiness, and Nullity that there naturally is in the Enjoyments of this World, shew, they were never design'd to fill up the large Capacities of the Heart of Man. — Our Minds receive the Ideas and Images of most Things originally from our Senses : Set Waiters at those Cinque-Ports to seize all Appearances of Evil. — When a vain Object raises an ill Suggestion, Suggestion draws on Delight, Delight Consent, Consent Endeavour, Endeavour Practice, Practice Custom, Custom Excuse, Excuse Defence, Defence Obstinacy, Obstinacy Boasting of Sin, Boasting a REPROBATE SENSE. — Innocency is the greatest Felicity ; a good Conscience is a continual Feast : This is the Musick which makes the merry Heart : This makes Prisoners sing, when the Jaylor trembles.

A Man cannot be truly happy here, without a well grounded Hope of being so hereafter. — Christianity is the only excellent, and compendious Art of happy Living. Piety towards God, Justice, and Charity towards Men, and Temperance, and Chastity

*Chastity in reference to our selves, are Tasks that are Rewards, and Precepts that are a Divine Sort of Alchymy, to Sublime at once our Natures, and our Pleasures.*

**YOUTH** ought to be employ'd in qualifying for the Service of the Common-wealth, nor wasted in Idleness, and Pleasure. --- Idleness has an absolute Sway over our Sentiments, and our Interests: Sloth suppresses our most vigorous Pursuits, controuls our most peremptory Resolutions, and brings us to Want, and Beggary. --- Look not upon Worldly Pleasures at their Approach, but at their Farewel; and you'll find 'em mean, servile, transitory, tiresome, sickly, and scarce out-live the Tasting; yet condemn their over-eager Pursuers to infinite Cares, Troubles, and Inconveniencies. --- The Pleasure of the Mind is gentle, noble, invincible, steady and secure, neither accompany'd with Shame, or Sadness, nor attended with Satiety, or Repentance.

**CICERO** says, Men are not born for themselves, but for their Country, Parents, Kindred, and Friends.

**R I S E** when the Cock calls; let not the Sun be up before you: Man's Life at most is but a Span; Why should you live but half your Days? --- Count your very Minutes; let no Time slip you. Time is Life, which Wisemen lengthen, by a right Use of it, from one Moment to another.

I N the Morning think what you have to do, at Night ask your self what you have done. ---- *Titus Vispasian* us'd every Night to call himself to account for the Actions of the past Day; and when he had not done some publick Good, he said, (*Diem perdidit*) I have lost a Day. --- All the Time we spend in any Thing but our Duty, is lost.

**SLEEP** was ordain'd for refreshing, and supporting our frail Bodies; yet if immoderately us'd, dulls our Faculties, fills the Body with Diseases, and ruins the Estate, ---- He that says with *Solomon's* Sluggard; \* *Yet a little Sleep, a little Slumber, a little Folding of the Hands to sleep,* may read his Destiny in † **DROWSINESS SHALL CLOATH A MAN WITH RAGS.** ---- Physicians tell us, That Nutrition is mostly, if not altogether, perform'd in Time of Rest, the Blood having too quick a Motion in the Day; and that Sleep is prejudicial, when the Sun is above the Horizon, by reason the Perspiration is then too great. No Wonder, if such as turn Day into Night, and Night into Day, quickly change Health for Sicknes, Life for Death.

**PAMPER** not your Body; Youth wants a Bridle, not a Spur. ---- Men rife the Air, the Seas, and the Forests, to please their Palates, to feed wretched Carcasses, that have insatiable Ap-

petites; 'till from the Excess of Meats, and Drinks, proceeds Dullness of Spirit, Heaviness of Mind, and such vicious Humours, and Crudities, as occasion a long Train of Diseases, swell the Bills of Mortality, and prepare a Treat for the Worms. Fulness breeds Forgetfulness of God, and his Works; \* of Men, and their Miseries; † Remember the End of the rich Glutton; he that had far'd deliciously every Day, at last wants a Drop of Water to cool his Tongue; †\*.

THE dire Effects of immoderate Drinking are such, that each Act of Drunkenness, prepares a Man for another of the same Sin, and lets loose Lust, Rage, and all Brutish Appetites. .... Pittacus made a Law, That whoever committed a Fault in Drink, shou'd be doubly punish'd; first for his Drunkenness, then for his Misdemeanor.

APPAREL is for covering of Shame, fencing from Cold, and Distinction of Persons. .... Be neither mimically in, nor ridiculously out, of Fashion. Let your Apparel be neat, not chargeable; fitted as well to your *Estate, Years, Profession,* as to your *Person*. .... A Fool is known by his Coat.

USE Study for Delight, Ornament, and Ability: And Labour (if not for Food) for Physick. .... God hates the Slothful; witness the *Foolish Virgins*, and the *Unprofitable Servant*.

\* Isa. v. 12.

† Amos vi. 6.

\*† Luke 16.

AVOID all Divertisements contrary to Law, Health, or a good Conscience: ..... Let your Recreations be decent, becoming your Person, Place, and Calling; seasonable, obstrueting neither Duty, or Business; neither too costly, or scandalous; us'd as a liberal Exercise, not as a sordid Trade.

YOUR Estate requires Servants, yet keep not too great a Train; many by their Footmen have been unhors'd. .... Parsimony is a great Patrimony; but Profuseness leads to an unpity'd Poverty, worse than Death. .... \* *The Poor is the Scorn of his Neighbour.*

*"Want is the Scorn of ev'ry wealthy Fool;  
And Wit in Rags, is turn'd to Ridicule."*

Yet let not Parsimony with-hold from Works of Mercy: Proportion your Charity to others Necessities, and your own Ability: Where the Object is doubtful, rather relieve a Drone, than let a Bee perish. .... It's one of the Characters of a Christian, to dispence liberally, and enjoy abstinently: The Goods he knows he may lose, and must leave.

THE many Things a Man cannot well do for himself, speaks his Need of a Faithful Friend, whom the wise Son of Sirach says, † *is the Med'cine of Life.* The Mind never unbends it self so agreeably, as in the Conversation of a well chosen Friend; to



whom we may impart Griefs, Joys, Fears, Hopes, Suspicions, Counsels, &c. with this Advantage, that such Discovery improves Happiness, and abates Misery, by doubling our Joy, and dividing our Grief. But,

In chusing a Friend, consider the Inconsistency of Man even with himself: Every Breath of Wind forms us into a various Shape.

"Mankind one Day serene, and free appear,

"The next they're cloudy, sullen, and severe:

"New Passions, new Opinions still excite,

"And what we like at Noon, we leave at Night.

Men, and Actions, (like Objects of Sight) have their Points of Perspective: Some must be seen at a Distance; to judge of others requires a close View. --- Friendship being a Leveller, it's rare for those who differ much in Fortune to be long united in Friendship, where Interest can tie, and untie the Knot. --- Friendship arising from Agreeableness of Inclination, or Commerce in worldly Pleasures, is as changeable as our Palates, and transitory as those Pleasures, which flatten in the very Tasting. ---- Avoid chusing an angry Man for your Friend, as you wou'd Blows, Dishonour, and Clamour; and a Wanton, or a Drunkard, as you'd the discovering of your Secrets. *Aristophanes* wonder'd at those that in buying an Earthen Dish were careful that it had no Crack, yet so careless in Choice of Friends, as to take 'em flaw'd with Vice. ----- Examine Men's Conduct, weigh their Words, and Actions, study their Genius, and Capacity: 'Tis no small

## 18 A DIALOGUE, between

Error to be deceiv'd in the Choice of Friends; for by them 'twill be judg'd what you are: Let them therefore be wise, and virtuous. — When you have found a Friend, be faithful, discreet, and sincere; bear his little Failings, and so far as consists with Honour, and good Conscience; cultivate his Friendship with Care, Confidence, and Complaisance, lest it expire: Yet neither ask, nor grant him any Thing unjust, or evil: Love him so, as to hate his Faults; and never, by too great a Familiarity, betray your self to his Contempt.

Bishop Hall says, “I will use my Friend, as Moses did his Rod; while it was a Rod, he held it familiarly in his Hand; when once a Serpent, he run away from it.”

The most illustrious Friendship, is that which is cemented by a Religious Fear, and Love of GOD, without any regard to Interest, Passion, personal Kindness, Flattery, or the like.

BE as solicitous to avoid making Enemies, as to gain Friends: Opportunities of doing Mischief, are no less frequent than those of doing Good.

SOCRATES being ask'd, Who was the wisest Man? Answer'd, He that offends least.

TAKE heed of speaking when you are angry: Passion is a Sort of Fever in the Mind, that always leaves us weaker than it finds us. — Passion obscures the Brightness of the Soul, and Clearness of the discerning Faculty: It tinctures the Mind with false Colours, fills it with Prejudice,

dice, and undue Apprehension of Things. — He that is passionate, and furious, deprives himself of his Reason, spoils his Understanding, and helps to make himself a Fool. Cardinal Mazarine us'd to say, *Two to One in all Things against the angry Man.*

Sir Edward \*\*\* walking under Queen Elizabeth's Window, She ask'd him, *What a Man thinks of, when he thinks of nothing?* Sir Edward, (who had not had the Effects of the Queen's Granta so soon as he expected) answer'd, *Madam, he thinks of a Woman's Promise.* The Queen shrunk in her Head, but was heard to say, *Well, Sir Edward, I must not confuse you: Anger makes dull Men witty, but it keeps 'em poor.*

A meek Moses is better than a strong Sampson: The greatest Minds are ever the most serene and quiet.

CONTEND not with Superiors; the Thread will break where 'tis weakest. Make a Vertue of Necessity, and suffer with a respectful Humility, what you cannot hinder. To contend with Equals, is hazardous, and if worsted, Repentance comes too late. Shun, or break off all Disputes with Inferiors, lest they lose their Respect: Where Competition is a Scandal, avoiding Contest is Conquest, and Contempt the only honourable Revenge.

NEVER reprove Pride, with Pride; nor check Passion, with Passion; or speak against Bitterness of Spirit, with a bitter Spirit.

WHEN

## 88 A DIALOGUE *between*

WHEN you have Reason to make Complaints, let 'em not be bitter; lest you foreclose all Reconcilement. Lenity, and Moderation, are the best Means to bring back an erring Friend, and unreasonable People to their Duty..... All Blaming shou'd be SECRETLY, lest you force a Man upon an unjust Defence to avoid a just Shame, or be tho't to hate the Person more than his Faults..... SEASONABLY, when the Offender is neither drunk with Wine, nor Passion: 'Tis profaning Reason to urge it to a drunken Man..... AFFECTIONATELY, sweeten'd with pleasing Compellations, and self-including Terms, free from all Arrogancy..... Who blows out the Candle with too much Strength of Breath, does but make a Stink, and blow it light again.

WHEN you have err'd, persevere not in it: Think it no Shame to submit to Truth; but rather rejoice that you have found it..... Be the first to condemn your self; 'tis the Way to extricate your self out of Intrigues with Honour.

BY all just Means prevent Quarrels..... *Wise men turn away Wrath.* \* ..... Men of Wit have a Knack to find out Evasions; with a Touch of Gallantry, they extricate themselves out of the greatest Labyrinth. A graceful Smile will make 'em avoid the most dangerous Quarrel.... Distinguish between Idleness, Ignorance, want of

Attention, and Malice; Words do sometimes slip from the Tongue, which the Heart did neither hatch, nor harbour..... There are Moments in Life, wherein Fate delights to mock our Wit, baffle our Caution, and ridicule our Conduct..... Disputes commonly begin in Mistakes, are carry'd on with Heat, and Fury, end in Reproach, and uncharitable Names, and too frequently in Blood.... He that considers the Subject Matter of all our Controversies, will find 'em commonly mean, low, and not worth the Tho't of a generous Mind..... \* *It's the glory of a Man to pass by a Transgression....* † *Not rendering Evil for Evil.....* § *Anger resteth in the Bosom of Fools....* The most tollerable Revenge, is for those Wrongs which which there is no Law to remedy: But then let the Revenge be only such as there is no Law to punish..... The Repose Wisemen gain by forgiving, is a sufficient Recompence for the Pains they take in the Conquest; whilst impatient Fools are always moralizing the Fable of *Prometheus*, and playing the Vulture upon their own Entrails.

DID not Vanity, or Interest, continually sollicit the Discovery of all important Secrets, the Levity of Youth, and Weakness of Age, may induce us to believe, there are critical Minutes wherein most want Discretion..... Men of Parts have many Lights to discover our very Tho'ts.... By praising, they can fill us with Joy, which is commonly talkative; and the Pleasure of Talk-



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ing is a Sort of Drunkenness that often makes us discover Secrets..... A sly Contempt of another's mysterious Words, hunts out the greatest Secrets, wheedles 'em to the Tip of the Tongue, and catches em in the Toils of Artifice..... An affected Doubt is an Emetick, that brings up Secrets; and a Key to open a close Heart ——— Wine, and Passion, are Racks oft' us'd to extort Secrets from us.... The Wife of *Sampson* \* betray'd his Riddle; and his *Delilah* † reveal'd to the *Philistians* wherein his Strength lay... Sometimes a sudden Reproach discovers a Secret, which Discretion had long conceal'd..... Any Thing that disturbs our Reason, lets loose the Tongue, which (when at Liberty, seldom keeps within the Bounds of Prudence.... According to *Salust*, *Silence is safer than Speech, where our Enemies are Auditors*: Yet from absurd Silence some Men gather no less than from Speech..... Nicely distinguish between Contradiction proceeding from Cunning, and that from want of good Breeding; neither engage in the one, nor stumble at the other. ——— Keep your Thoughts close, and your Countenance loose: Politicians are never more at a loss, than when they have to do with those who speak coolly, and calmly; and are so much Masters of their Affections, that they do not appear in their Countenances, Words, or Actions. ——— The Reservedness of him that stands upon his Guard, makes his Spy to draw off at a distance, whereby he discovers another Man's Thoughts, which otherwise wou'd have been difficult to fathom. ——— The Proverb

\* Judg. 14. 17.

† Judg. 16. 19.

is, Necessity will buy, and sell: There's no Lock, but a golden Key will open: And Socrates tho't it no less difficult to keep a Secret, than a Coal of Fire in one's Mouth..... But the wise Son of Sirach says, 6 If thou hast heard a Word, let it die with thee, and be bold it will not hurt thee. — Look upon Secrets entrusted you, as Pledges you cannot (in Honour) part with, except where the Interest of your Country is concern'd..... **WHO CANNOT KEEP HIS OWN SECRET, OUGHT NOT TO COMPLAIN IF ANOTHER TELLS IT.**

IN Negotiations of difficulty, look not to sow and reap at the same Time: Prepare Business, ripen it by degrees, and use Secrecie as an Anodyne to lay Opposition asleep..... When over-much press'd to do any Thing on a sudden, be careful; Fraud, and Deceit, are always in haste. Make a Pause between your Ear, and Belief; but seem not to doubt what is told you; yet use Cunning as an Antidote, not as a Poison.

Gracian tells us, Man's Life is a perpetual Conflict with Man himself. An expert Person, uses for Weapons, the Stratagems of Intention: He never does what he seems to have a Mind to do. He takes Aim, 'tis true; but that's only to deceive the Eyes of those that look upon him. He blurts out a Word, and afterwards does what no body dreamt of. If he comes out with a Saying, it is to amuse the Attention of his Rivals; and whilst they are taken up in considering what he drives at, he presently acts what never came into their Tho'ts. He then, that takes heed not to be impos'd upon, prevents the Cunning

## 84 A DIALOGUE, between

of his Companion by good Reflections. He always understands the contrary of what one wou'd have him, and thereby immediately discovers the Stratagem. He parrys the first Pass, and expects the second, or third, in a good Guard: And when afterwards his Artifice comes to be known, he refines his Dissimulation, making use of Truth her self to deceive by. To change his Cunning, he changes his Ground, and Battery. His Artifice is to have no more Art, and all his Subtlety is to pass from Dissimulation to Candour. He who observes with piercing Eye, knows the Arts of his Rival, stands upon his Guard, and discovers Darkness thro' a Veil of Light. He unriddles a Procedure, which is the more mysterious, in that every Thing in it is sincere: And thus the Wiles of Python combat the Candour of Apollo.

In dealing with cunning Persons, consider their End, say little to them, and what they least look for.... Observe Mens Tempers, comply with their Humours, suffer 'em to talk their Pleasure freely: Patience, and a wise Condescension, many times effect what Haste, and Rashness wou'd ruin.... Never peremptorily break off Business in a Fit of Anger: However you shew Bitterness, don't Act any Thing that is irrevocable.... Humane Actions are so uncertain, and subject to Perils, as that seemeth the best Course, which has most Passages out of it.

GRAMMARIANS decline all Vertues with Hec, and Painters fancy 'em in Female Shadows. Honesty, Courage, Wit, (like rough Diamonds) have their intrinsic Value; tho' doubtful, and obscure, 'till polish'd, and refin'd by Complaisance, good Humour, Invention, and Address; which

which Qualifications, (so indispensibly necessary to what we call a Polite, Well-bred, Agreeable, Taking Gentleman) are attainable only by Company, and Conversation, and chiefly by that of LADIES, by observing the Care, and Pains they take, not only to please, but to outshine each other.

TAKE special Care what Company you keep: Waters are impregnated with the good, or bad Qualities of the Minerals thro' which they pass.

There's a strange Malignity in bad Company; their *Effluvia* will infect, and poison even the best Dispositions.

*Joseph*, (in *Egypt*) learnt to swear by the Life of *Pharaoh*.... *Peter* deny'd his Master among the *Jews*, whom he confess'd among the *Apostles*—*Alexander* learn'd his Drunkenness from *Leonidas*, and *Nero* his Cruelty of his Barber—*Augustus Caesar*, by observing, (at a publick Shew) the grave Senators talk'd with *Livia*, and loose Youngsters, and riotous Persons, with *Julia*, discern'd his Daughters Inclinations. — \* *With the Clean, thou shalt be clean; and with the Froward, thou shalt learn Frowardness.*

IN Company, have due Regard to Sexes, Ages, Characters, Professions, Times, and Places: Let nothing escape you that may offend any of the Senses: Hold your self in Restraint, without putting the least Restraint upon others; and if any make a Step to oblige you, make two to ac-

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knowledge it. — † Let nothing be done thro' Strife or vain Glory; but in Lowliness of Mind, let each esteem other better than themselves. — To be humble to Superiors, is Duty; to Equals Courtesie; to Inferiors, Nobleness; to all, Safety, if not express'd by unworthy Actions..... Admit your Salute be not return'd, 't's no Dishonour for you to be civiller than another.... There's a certain Freedom in Conversation, that is only proper amongst Equals in Age, and Quality; which if we use before our Superiors, we seem to contemn them; if before our Inferiors, they'll go near to contemn us. — The reciprocal Respect due from Man to Man, ought always to appear in Company, and curb all the Irregularities of our Fancies, and Humours, that hinder those we converse with from being pleas'd, both with us, and themselves.

BE circumspect, and courteous: Bear the Faults of some the Unpoliteness of others, and pardon every Body sooner than your self.... We have many Faults of our own, by which the Patience of others will have its Turn of being exercised.

BE readier to hear than to speak: Your Eyes and Ears inform you, not your Tongue.

Silence, when it appears free from Affectation, Sullenness, and Ignorance, is a Sort of Ornament to Speech; and, like Authority, procures Respect.

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† Phil. ii. 3.



**BEFORE** you speak, consider what Construction, or Allusion, your Words will bear; whether you are like to do, or suffer Hurt by what you have a Mind to say; and before you ask a Question, think of the Answer.

It's said, The State of Venice, when consulting any Business, consider what may fall out Forty Years after.

**INTERRUPT** no Body even in telling a Story you heard before: Why shou'd you rob one that seeks to divert you, of the Pleasure of believing he had told you something you did not know, or hinder the reasonable Divertisement of any of his Friends?

Montaigne justly complains, That instead of taking Notice of others, we make it our Business to have the Company take Notice of us.

**SHUN** the foolish Vanity of passing for Accomplish'd, and avoid appearing so by any ways that are too much study'd.

The Life of Conversation consists more in finding Wit in others, than in shewing a great deal your self: He who goes from your Company pleas'd with himself, and his own Wit, is perfectly well pleas'd with you.

**TALK** not much of your self; for tho' it be done so as not to argue Pride, yet it may Ignorance of worthier Subjects.

Self-Praise is apt to disquiet, and nauseate our Auditors, stir up Envy, and Contempt, and occasion

casion a severer Scrutiny into our personal Lapses, and natural Imperfections. *—* To disparage one's self, in Company, is such an excessive Humility, as is often suspected of secret Vanity.

IN telling a Story, never use Tautologies, nor make any impertinent Digressions; neither grow heavy in Particulars, nor entertain the Company so long with your Grievances, till you become one your self.

*All that's superfluous carefully avoid, nor let the Mind once satisfy'd, be quickly cloy'd.*

The Voice, and the Lute, have their Charms; yet, in Time, they'll tire our Ears.

Let your Relations be modest, and unconcern'd; and your Discourse such as your Company deserve, and your Judgment can maintain. And never tell improbable Truths, such as talking before Countrymen of flying Fishes. Neither speak in Superlatives, lest you wound Truth, or Prudence.

PRAISE no Man too liberally before his Face, nor censure him too lavishly behind his Back. The One favours too much of Flattery, the Other of Malice.

Immoderate Praise, or Dispraise, may occasion some in Company, out of a Dissatisfaction, or an Humour of Contradiction, (no less frequent than odious in Society) to assume the contrary Cudgel, and thereby engage you in an ungrateful Dispute, or a ridiculous, or destructive Quarrel.

TO give your Opinion before requir'd, looks like upbraiding others Ignorance, or overvaluing your own Parts. — In giving your Opinion, Descartes's Rule (Never to decide on the least Truth, before 'tis clearly, and distinctly known) is convenient, and just, and ought to extend to the Judgment we give of others. — After giving your Opinion, confirm it with the best Argument you can; but argue not so passionately, as to lose either Charity, or Truth: Neither take it ill if others are not of your Mind: much less give abusive Language, to bring 'em over to your Sentiments. Disorderly Words, and Actions, drive Men of Honour out of Company, and leave us only the Converse of Libertines. — To waive giving our Opinion to the Disadvantage of others, is the way to save our selves from Quarrels: But to speak ill of any behind their Backs, is insulting the Company; Justice obliging 'em not to suffer any to be condemn'd, before call'd to make their Defence.

CONDEMN nothing in an Humour, nor maintain any Thing out of Faction: Never defend a false Cause, either to revenge a Wrong, or to do a Pleasure. — In all Debates, speak last, to be Master of others Strength: before you show your own; and then mould your Arguments into Queries, rather than dogmatical Assertions. Seem as if you were putting People in Mind of what they had forgot, not as teaching 'em what they knew not: Many are willing to be help'd, that hate to be excell'd.

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**SPEAK** modestly to those that emulate you, by way of Prevention; to others, by way of good Manners. ----- Fair Words never blister the Tongue. ----- \* *Sweet Language will multiply Friends, and a fair speaking Tongue will increase kind Greetings.* ----- If your eminent Qualities out-shine others, make 'em amends for it by a greater Modesty.

**NEVER** let your Resentments hinder you from doing Justice to those of whom you complain; nor your Vanity cause you to do it with too much Affectation.

**UPBRAID** no Man with his Weakness; neither report it to disparage him, or advance your self: It's a wretched Thing to establish our selves upon the Ruin of others, and a very scandalous Way to Fame. ----- Other Men's Failings are (rather) Subjects for our Grief, than for our Discourse.

**WHEN** reproach'd, suppress the Mortification of your Spirit, and keep your Tongue in Subjection: If what is said be true, correct your self; if false, let not the Anguish you express give it the Credentials of Truth. ----- Words, like Bellows, often blow a Spark into a Flame; whereas the Fire that wants Vent, will extinguish it self. ----- Seeing there's no Protection against the Sting of a malevolent Wit, and a licentious Tongue, if at any

Time you chance to be touch'd to the quick, turn wittily into a Jest, whatever was rudely said in earnest.

**T H E** *Mexicans* salute their new-born Infants thus : *Infant, thou art come into the World to Suffer, Endure, Suffer, and bold thy Peace. ....* He that revengereth himself by not seeming offended, retorts upon his Enemy the Grief and Smart intended by th' Affront, with the additional Sting of the Disappointment.

**N E I T H E R** speak what you don't think, nor all you do : Truth is sometimes sour, and hard of Digestion ; and a Lie covers a Man with Shame, and loads him with Disgrace. .... Abhor Lies, tho' in Jest ; from telling merry Lies, Men come to tell very Lies.

**B E** not forward to spread Reports, least your Credit be call'd in Question ; or you chance to kindle a Fire, you cannot easily quench. .... A Report once vented, like a Stone cast into a Pond, begets Circle after Circle, 'till it meets with the Bank that bounds it.

**W H E N** you have said a good Thing, never repeat it ; whether the Company heard, or lost it, let it pass off as it came on, carelessly, and easily, without laying any Stress upon upon it : Why shou'd you set up for a Wit to find Laughter for others ? .. .. *Risus nec sit multus, nec ob multa, nec effusus. ....* To laugh first, much, loud, at serious Matters, or at what you say your self, is the Way  
to



to be derided by others, .... We read our Saviour wept often, but never read he laugh'd.

**B E W A R E** of Inquisitive Persons; a wonderful Curiosity to know all, is generally accompany'd with as great an Itch to tell it again, .... Be not over-hasty to Credit the first Tale; neither be carried away with light Informations, thro' Favour, Faction, Envy, Greediness, Ambition, &c. Innocency it self is often loaden with false Accusations: Hear, examine, scan, sift Matters narrowly, till you find out Truth, .... Officious Tale-bearers are a Pest to Government, Conversation, Societies, Relations, and Families. What Mischief is't the Craft and Subtlety of a double Tongue, cannot work upon a credulous Fool? *Plautus says Tale-bearers ought to be hung up by the Tongue, Tale-bearers by the Ears.*

**I N** speaking of the Dead, fold up your Discourse so handsomly, as their Virtues may be shewn outwards, and their Vices wrapp'd up in Silence.

**B E** neither hasty, nor lavish in promising; the Performance may be troublesome, .... Liberality should have Banks as well as a Stream .... It's unjust to give more than we ought .... What Kindnesses you do, do seasonably; and let those you cannot grant, be supplied by fair, and civil Expressions, .... The graceful Manner so gilds, and sets off the N O, that it makes it more esteem'd than an ill mannag'd Y E A. ---- A Denial, accompany'd with Sweetness, and Civility, pleases more

# FATHER, AND SON

more a Man of Understanding, than a Courtesy granted coldly, and rudely. — An ill Manner spoils all; it even disfigures Justice, and Reason: On the contrary, a graceful Way supplies many Defects; it gilds a Denial, and sweetens the Sharpness that is in Truth — 'Tis said in Commendation of Titus, *Neminem, Tristem Dimisit*; He sent none away sad.

IF you are to ask a Favour, think well before you make your Application, on the Motives you use to persuade, and propose 'em distinctly, and in few Words; after Dinner is generally a fit Season; Men when hungry are apt to be angry; but when replete, the Renewal of the Spirits makes 'em more cheerful, benign, and ready to give Audience, and grant Favours. — Avoid receiving a Courtesy where it's an Engagement; and the doing one where 'tis dishonourable. — Observe the Standard of all Justice, \* *All Things whatsoever that ye would that Men shou'd do unto you, do ye even so unto them.*

“ B E neither superstitious, nor too precise in  
 “ Matters of Ceremony; neither Vesture, nor  
 “ Gesture (so long as they serve only for Order,  
 “ and Decency) shou'd cause a Variance. It's  
 “ pity that Paul, and Barnabas shou'd part; that  
 “ they who have the same Head shou'd not have the  
 “ same Heart; that Children shou'd fall out in  
 “ their Way Home. — Afford others the same  
 Indulgence you wish to receive. — My Lord,  
 (quoth A.) I never lik'd B. for one Thing. Nor I you  
 (reply'd his Lordship) for twenty Things: Prithce

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*never reflect upon any Man for a single Fault ; we our selves have being guilty of Hundreds . . . .* What a great deal of Time and Ease that Man gains, who is not troubled with the Spirit of Curiosity ; who lets his Neighbour's Thoughts, and Behaviour alone ; confining his Inspections to himself, and takes care of the Point of Honesty, and Conscience.

**I**N marrying, Eye Riches, and Beauty, that you may Subside and Love ; but chose principally for Virtue, not subject to the Laws of Time and Age. — Who stoops too low, takes up a Burden ; who marries too high, makes himself a Servant to troublesome Greatness. — It's as hard to maintain a Poor Wife, as to endure the usual Insolencies of the Rich. — Consider how much the Honour of a Family is in the Power of a Wife ; and be no less solicitous to please after Marriage, than before it. . . . How can a covetous, slovenly, surly rude, neglectful, and sullen Husband, expect to defend the Heart of a young Wife from a Gallant's Attempts, who uses Dressing, Magnificence, Complaisance, Care, Assiduity, Presents, and Flattery, to win her.

**B**E Grave, but not Formal ; Brave, but not Rash ; Humble, not Servile ; Patient, not Insensible ; Constant, not Obstinate ; Cheerful, not Light ; rather Sweet, than Familiar ; Familiar, than Intimate ; and Intimate with very few, and upon very good Grounds. — We shou'd be very sparing of our Intimacies, if we consider'd how often it happens, That the more perfectly Men are understood, the less they are esteem'd.

**TAKE**

TAKE heed of Drunkenness; it's like a Wound in the Sword-Hand: A Man is disabled in that which shou'd defend him; he drops his Guard, and his Heart lies open to the next Pass. Make not Men drunk to show them reelings: it's a mad kind of Mirth that Mad Men make, and a Mirth that oft' ends in Heaviness. He acts the Devil's Part that tempts to Intemperance; prevent it what you can.... Crystallum says, *Peccare non tantum in se Perditionis habet, quantum quod relict ad periculum inducitur.* "Sin has nothing more damnable in it, than the inducing others to sin.... The Serpent was more punish'd than Eve; Eve than Adam; Jezebel than Abab, and Jeroboam than Israel." *Eccl. ix. 2.*

I wish you an affable Behaviour, a clear Innocence, a comprehensive Knowledge, a well-weigh'd Experience, and always to remember, That 'tis more than the greatest Prince can do at once, to preserve Respect, and neglect his Business.

BECAUSE you find any Thing difficult to practise, don't presently conclude you can't master it.... Improbability, and Impossibility, are two frightful Words to weaker Minds; but by diligent, and wise Men, they are generally found to be only the Excuses of Idleness, and Ignorance. For the most part they lie not in the Things themselves, but in Men's false Opinions concerning them. *Socrates* own'd to *Zopirus* the Physiognomist, That his Constitution was as restive as his Neighbours, and yet he reclaim'd it by the Help of Philosophy.

THINK

do **THINK** often on what you have done, that you may not forget what you have to do. At this Moment depends Eternity. He that hath promis'd Pardon to Man's Repentance, hath not promis'd Life 'till you repent.

**GOD** direct you in all Things.

Farwel.

Father. Solomon says. It is better to hear the Rebuke of the Wise, than for a Man to hear the Song of Fools.

*Qui monet, amat & docet.*

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**Ecl. 7. 5.**

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**RECAUSE**

**F I N I S.**

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